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PART I

God's Continuing Revelation*

MARY E. ANDREWS

REVELATION IS one of those comfortably ambiguous words in the vocabulary of religion. Like St. Paul it has become all things to all men. We laymen look to the theologians to give us a more adequate idea of God. We trust that this will be one result of the renewed interest in theology that is now patent. We hope that some of the ambiguity will be taken out of the idea of revelation. We do not believe that the concept will be swept into the category of interesting relics of our religious past, because it expresses something that has always lain at the heart of vital religion, the conviction that God does make himself and his will known to those with the capacity for this discovery.

Undeniably it is not easy to formulate a satisfactory idea of revelation. In Hebrew and Jewish religion the media of revelation have ranged from the casting of the sacred lot, through various types of prophet, to the final revelation of God expressed in a divine and unchangeable Law. In Christianity we have had the sacred book, which was our heritage from Judaism, our divinely founded institution, the direct guidance of the Spirit of God or of Christ expressing itself in Christian prophecy, in the ecstasy of the mediaeval saint, the inner light of the Quaker, or lately in the notebook and pencil of the followers of Buch-

man. Small wonder it is that the possibility of revelation has been denied as in that contemporary movement that we know as religious humanism.

The common denominator of the Christian conception of revelation is the conviction, variously expressed, but central, that God is revealed in Jesus Christ. All Christians accept that statement, but not all Christians will accept the proposed basis of membership of the World Council of Churches, "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour." Those Christians, conveniently and for want of a better term, labelled modernists, will be restive under this return to the full deity of Christ, although they would not admit that Jesus is not central in their faith. This is not due to a particular perversity of contemporary modernists, since the whole problem of the relation of Jesus to God was a vexing one to the great Eastern theologians, and unwillingness to stake theological salvation on the concept of God as Trinity instead of God as Unity has existed in the nature of a minority report from the time of Arius to the present. A majority vote of Bishops in conference assembled is not synonymous with divine revelation in the judgment of all Christians. Modernists have wholeheartedly accepted a rigidly historical criticism of the Bible such as was promptly suppressed in Roman Catholic circles and vigorously condemned in conservative Protestant circles. These scholarly efforts have

*An abridgment of the presidential address at the twenty-ninth annual meeting of the National Association of Biblical Instructors held at Union Theological Seminary, New York City, December 27, 1938.

been attended by one shock after another in the history of criticism and interpretation, and we are in the midst of a contemporary crisis where it is genuinely feared that we are about to lose the "historical Jesus" due to the vogue of Form-criticism which is now to the fore in contemporary research on the gospels. As the Greeks of old, *we would see Jesus*, supreme revelation of God to Christians.

It is a great incentive to calmness in the face of the manifold pictures of Jesus current in the modern age to experience again the centrality of Jesus in the New Testament, likewise in midst of great diversity of interpretation, for the pictures of Jesus in the New Testament are as many and as varied as are the ideas of revelation. And some of these pictures are such that we are definitely relieved when it seems reasonable that much that we see in Jesus is the early Christian speculation about him interwoven with more authentic data. We are a bit distressed, perhaps, when some scholars eradicate from our picture some of our favorite parables on the ground that they are Hellenistic. Why we value the parable of the Prodigal Son more highly as a *bona fide* parable of Jesus than as a creation of a Christian group is a psychological rather than an historical problem. It is not always easy to see Jesus even in the New Testament.

The scholars also have said *we would see Jesus*, and the results of their quest have often awakened lively response, especially when one left the beaten track of his contemporaries and offered a fresh approach. Slightly over a century ago David Friedrich Strauss was such a scholar, and his famous—to his contemporaries, infamous—*Life of Jesus* appeared. The description of the furore raised by that work seems unbelievable today when we recognize some of the fields in which Strauss did pioneer work. He rejected the Fourth Gospel in favor of the Synoptics, thus

shifting the emphasis from Christology to the moral and spiritual note of the Sermon on the Mount. He anticipated the present day form-critics in his skepticism on the dependability of the gospel records for geography and chronology, and in his view of the miracle stories as artificial literary forms, as well as in certain other respects.

Strauss recognized that Jesus was an ethical teacher, but he did not develop or expound the teaching. Most modern students of the New Testament are unfamiliar with Strauss but none has escaped the two-source theory of Synoptic origins. The Logia or Sayings of Jesus gave the impetus to his delineation as a teacher of ethical idealism. Scholars began to live with the Sermon on the Mount and books began to appear on the ethical teaching of Jesus. Combined with the Ritschlian theology with its emphasis upon Jesus having the *value* of God, the scholarly stage was set for the creation of the picture of Jesus which we call the "liberal" picture and for which many of us have a real nostalgia. One by-product of the liberal picture created in an age in which the social sciences were assuming importance, was the so-called "social gospel." We may sense the justice of some of the scorn which continental theologians heap upon our "activism" today, but those of us who were college students in the decade before 1920 remember the thrill Walter Rauschenbusch's interpretation gave us budding young idealists then. Of course there was the proverbial fly in the ointment in the form of Schweitzer's emphasis on the eschatological elements in Jesus' teaching. This very satisfying modern Jesus had been challenged, although less drastically than is done in Dr. Cadbury's recent *Peril of Modernizing Jesus*. But Schweitzer unable to live with the "enigma and stranger to modern life" that he had discovered took refuge in the "spiritual Christ" and declared

that it is not the historical Jesus but the spiritual Christ that is of significance. This is reassuring to many except to those who stubbornly cling to the *Jesus of History* whose loss would seem irreparable. The question is a burning one only for liberals. The great majority of Christians, having never accepted the liberal picture, can hardly lose what they never had. The rest of us must face the fact of our unwillingness to lose the authority of Jesus in the realm of ethics.

Do we liberals really want an authoritative *Jesus of History*? Do we invincibly hope that the gospel record is substantially valid? Can we separate the moral and spiritual insight of Jesus from the eschatology, miracles and Messianism? Have we become unduly enamoured of the liberal picture of Jesus so assiduously built up in the late 19th and early 20th centuries? Let us calmly face the record of Jesus as authoritative ethical teacher, the threatened loss of which is causing pain.

There have been various honest attempts to apply Jesus' teachings to modern problems. There is increasing awareness of the prophetic elements in Jesus' teachings upon the part of some theological schools. This has helped to bring a more candid facing of some of the burning social problems of our time which are alien to religion only when religion does not concern itself with the areas in which a great portion of our energies must of necessity be expended. But a good case could be made for the claim that Jesus has never been really authoritative in any branch of the Church even if we were to admit the desirability of a fixed canon of authority in any ancient book or person. The following considerations seem to me to indicate the truth of that claim.

1. There has been no widespread commitment to Jesus' alleged teaching on the impossibility of serving both God and Mammon or to his insight into the dangers of

wealth to its possessor. Neither liberal nor conservative Christians have seen beyond the oriental hyperbole in this area of his thought. Note the struggles of the commentators to interpret the "hard sayings" of Jesus, or take even the disciples who shook their heads over the exclusion of the respectable rich from the kingdom of heaven with the query, "Who then can be saved?" How the needle's eye was transformed into a gate through which a camel *could* squeeze if he tried hard enough! We have all preferred the advice of Koheleth, "What thou canst afford with thy substance, do" to that of Jesus. Probably we have increased our contributions as the ranks of the wretched have increased, we may even have a respectable "benevolence budget," but what makes the selflessness of a Gandhi or a Kagawa stand out so markedly but the fact that they are so rare? When we dilute Jesus' hard sayings to fit our own standards the effect is the same as if we employed that ancient and time-honored allegorical method of interpretation. We can admit and I believe that we should admit that something other than Jesus' standards govern us, and we can refrain from rationalization of our present practices. Frankly my faith is not sufficiently great to cancel my annuity and start in "taking no thought for the morrow."

2. In the past Christians have had little difficulty in making Christ step aside for Mars. The possibility of making that choice again sometimes looms uncomfortably near. The saddest reading that I know is Ray Abrams' *Preachers Present Arms*. I take some comfort in the thought that there will not be such wholesale repudiation of all that the religion of Jesus is supposed to stand for when the clarion call again rings to save the world for or from something.

3. In spite of some notable advances American Christianity is still plagued with bitter race and religious prejudice. The

sad fact is that there has been so much conduct of Christian people that deserves the reproach, "Why do you call me Lord, and do not the things that I say?" If we have lost the *historical Jesus* it may not be due to the dim and receding outlines of the form-critics' picture of him, but rather to our own ethical lag.

Suppose we have to give up the liberal picture of Jesus, what have we left? A century ago Strauss took refuge in the "spiritual Christ," Schweitzer has done the same, and in our own time Dr. Grant, a scholar sympathetic to the most radical New Testament scholarship, has stated the case most persuasively in his *Frontiers of Christian Thinking*. It seems that even so, we are no worse off than most Christians of the first generation who had not known Jesus face to face. Behind all the answers of early Christians about the origins of the Christian movement "the truth to which they all point would be *the reality of the Spiritual Christ*. Paul was the clearest witness to this faith, but he was far from the only one." Dr. Grant says further:

"To some of us it seems supremely natural that the Spiritual Christ, the Incarnate Son of God, should have appeared even as the earliest gospel sources say, as a Prophet among the Jews of Palestine in the first century."

Here the issue is stated beautifully and clearly: "the Spiritual Christ, the Incarnate Son of God....appeared as a prophet among the Jews of Palestine in the first century." Now the term *Incarnate Son of God* is a heritage from the Hellenistic side of Christianity. Jesus' prophethood is from the Hebraic contribution to emerging Christianity. Christians may honestly differ in the valuation set upon the different constituent elements that made up early Christianity.

It is true that the overwhelming major-

ity of Christians see Jesus as God, at least in the Ritschlian sense, but what would we lose if we make "Spiritual Christ" synonymous with "Prophet of Nazareth" and instead of "Incarnate Son of God" say "Continuing Revealer of God?" The most radical New Testament scholarship still leaves us Jesus, Prophet of God. We are not totally in the dark as to the real Jesus; in spite of the varied New Testament and other early Christian pictures would there be any very strong denial that, whatever else he was in history or came to be in the minds of his followers: Messiah, Lord, Incarnate Logos, Second Person of the Trinity, he is anchored in history securely as a prophet? Let us make the best of this definition. There is something very corporeal, even earthy, about these great figures of Israel's history, among whom Jesus stands out as one mountain peak may tower over the others. This line of great men, lonely figures, exercised a ministry of criticism and declared a different conception of the Reality behind phenomena, in spite of their apparent futility they changed the course of religious history. They helped to purge the popular religion of its magical elements and their work lived. One sees the survival of prophetic religion in Judaism's passion for social justice, as well as in the much maligned "social gospel" in Christianity. For the weaknesses of the liberal position in theology there is abundant corrective in prophetic religion and I would commend it as an alternative to the "contemporary theological right" to which some of our social liberals seem to be turning; let them go back still farther into the past to the prophets; the same protest against a shallow easy optimism will have been made. The great prophet, in spite of rebuffs at the hands of those who sought him as prophet and spokesman for God and then spurned his message, never capitulated to the enemy, and never really lost his sense of divine im-

diacy. They are a rare combination of alertness to God and their human scene, a necessary combination in all effective religion.

With all their preoccupation with the current crisis the prophets are not to be understood without full cognizance of their sense of divine commission and compulsion. Sometimes we feel that the human overbalances the divine voice—as in a Nahum's exultation over the imminent fall of Nineveh, certainly at variance with the parable of Jonah on God's attitude toward the Ninevites—but that is to be expected in any situation where the human equation enters. Of course the prophet of God made his human mistakes, but so did Paul and others we sometimes set up as the chief of Christian spokesmen. When human beings are the media of divine revelation we have to allow for the human equation whether it is God speaking through an Isaiah or "the mind of Christ" being revealed through a Paul. We cannot get away from the human medium, and flippant as it may sound we are constantly checking up on divine revelation, past and present; we take comfort that the greatest of the prophets gave us the test: *By their fruits ye shall know them.*

Prophethood is not democratic; rather it comprises an aristocracy of rare souls before whom the rest of us stand in humility. For one Micaiah ben Imlah in the days of Ahab, there were 400 revealers of God's will of another sort. For one Amos, Hosea, Isaiah or Jeremiah there were scores who prophesied "smooth things." So it was and so it will be. Perhaps one Kagawa seems futile in the face of Japanese militarism, but the verdict of history has not been pronounced. I will stake my faith on the revelation of God in Kagawa, the social scientist with the prophetic sense of commission and the most modern of social techniques; Kagawa with the "fire in the heart", with the Cross central, stak-

ing his life on the validity of the principle of love as the law of life. If Kagawa is not an evidence of God's continuing revelation then I do not know what revelation could possibly mean.

It should be a stabilizing force to realize that very different interpretations of Jesus can be productive of magnificent contributions to religion in our day. Kagawa and Schweitzer, one theologically conservative, the other a New Testament scholar of repute are both literally incarnations of the love of God moving through history. What else can we call the ambition of Albert Schweitzer to work among the veriest human outcasts "to atone for the sins of the white race to the black?" Does God exist in human history or is he on the other side of an unbridgeable gulf? Does human experience offer any evidence that divine revelation is a two-way process? Must we think of a God solely transcendent deigning to communicate himself to individuals only when they have reached the nadir of despair, or may we conceive of the nature of man, the very fabric of his being, as capable of reaching out and finding God? Must we not consider the whole complex structure of the human situation that conditions the prophetic call and the acceptance of prophetic commission? The ministry of Amos was bound up in the social struggle, the menace of Assyria, the exploitation of the weak, the heartless thoughtlessness of the rich. Was God not immanent in the whole tangled web of human life that constituted the soil of the prophet's discovery that the very reality of the universe was on the side of justice? Let us not deny the possibility of man's cooperating with God on the ground that he cannot know him and because the human animal is so sinful. No one theological group has a monopoly on the strong sense of sin. Anyone may easily acquire it by amassing data on what men will do for money and power, but let us

gird ourselves to become more effective instruments of God in history instead of scorning those poor deluded souls who persist in thinking that just as God could not make the finest violins without Stradivarius, no more can he make himself known to humankind except through responsive and seeking human selves. There is a challenge in the extension of prophetic commissions to the present instead of limiting them to the remote past, even though we will not allow a contemporary to be vested with the prophet's mantle without a rigid application of the pragmatic test. But we may demand that same test of *fruits* to the inspiration of the Spiritual Christ, or the God of the Oxford Groups or of the Barthians, in fact to any form of contemporary divine revelation.

Once we begin to study the prophets in a vital way it is astonishing how significant for modern religious living prophetic religion becomes. I never lead a new group of students through the prophetic movement in Israel without a vivid sense of the possibility of religious belief in divine answer to the human quest, without a sense of the purging power of reality faced and of the timelessness of the problems faced by the prophet of any period. We see ourselves faced with essentially the same kind of situation, different externally, due to remarkable advances in material progress, different also in mental outlook. We find naturalistic explanations for famine where Amos graphically described it as direct from God and due to the people's sin; sin is not absent from our picture, however, for a naval blockade can be quite as effective as an avenging deity in bringing "cleanness of teeth in all your cities and want of bread in all your places." We can find more evidence than did Isaiah that men prefer to trust armies rather than God. We are in just as concrete historical situations, complicated by just as definite a social struggle, harassed by an equally clear war menace; and in addition if

we have the eyes to see and the mind to understand we can be just as aware of a moral order in the universe and as keenly conscious of the fact that men must take the consequences of wrong policies. We can become just as discouraged as ever Jeremiah was, but shall we rise up and confront God with the charge that he has duped us or shall we implore him to deal double destruction to our enemies? One prophet has lived since Jeremiah who makes that impossible for us when we are at our best. There is no essential difference between a Micah pleading the cause of the peasants driven from their homes through mortgage foreclosure and a Howard Kester spending himself for the most submerged class in the United States, pleading the cause of the sharecroppers, except that he, in this day of social analysis and organization can implement his pleading by the Southern Tenant Farmers' Union. There is not much difference between the attitudes expressed toward the ancient prophet and the modern one, one is as likely to be stoned as the other.

To the person whose conception of God and of man are such as to allow for the idea of a continuing revelation of God to and in man what any generation of New Testament scholars decides for the moment best accounts for that central figure of the Christian faith, is a subordinate matter. Personally I have the deepest satisfaction in Jesus as Prophet of God, but there are many to whom that would appear a meager statement of his significance. Our difference probably lies in our connotation of prophet. Perspective in New Testament study shows clearly that "our little systems have their day; they have their day and cease to be." I am not worried either by form-criticism or by what will succeed it, for I have always been skeptical of any "faith *once delivered* to the saints" and I am equally skeptical with regard to the alleged "assured results of scholarship", treason though it may be to admit it!

Form Criticism and the Christian Faith

FREDERICK C. GRANT

WHAT WILL FORM CRITICISM do to the Christian faith?

Once the Gospels, as historical documents, are broken up into their component units, into sources and fragments of sources, and these in turn into the free elements, so to speak, of their underlying "pericopes"—anecdotes, sayings, parables, and so on—what becomes of the ordered life of Christ, and of the systematic exposition of his teaching? How may we be sure what is authentic historical reminiscence, and what only the reflection of the hopes and beliefs of his followers in the first or second generation? If, as is said, "the Gospels are primary sources for the faith of the early Church, and only secondary sources for the life of Christ," what material have we left for teaching the life and message of Jesus? And how can we be sure that any one reconstruction of that life and message is to be preferred above any other? Was Jesus a Messianist, or not? Did he go to Jerusalem to die, or to await the coming of the Kingdom—or even, perchance, as Schweitzer holds, to force its coming? Is not the end-result of all modern criticism, if Form Criticism may be taken as its final phase, a total disintegration of the historical data—which, for an out and out historical religion like Christianity, is about as disastrous as anything could be? Other religions, founded upon some metaphysical basis, might survive the shock; but not Christianity. Undermine its foundations by any method of historical skepticism you chose, and its days are numbered. There lies our problem—no new one, but now more crucial

than ever, as a result of the latest development in modern critical research.

Now I must confess I do not share this feeling of uncertainty, or believe that criticism is doomed to end up in historical skepticism. Give me even twenty pages of Dibelius' *Botschaft*, and I can still go on saying the Apostles' and Nicene Creeds: though of course I was reared a Christian. (Martin Dibelius has set forth in *Die Botschaft von Jesus Christus*: "The Message of Jesus Christ"—soon to appear in English—the basic residua of Form Criticism, to date, i. e., the original "pericopes" or units underlying the Gospels, as they circulated during the period of oral tradition before the earliest evangelic sources were compiled.) What we have in the Gospel-tradition, for the most part, is just the kind of material, as far as form goes, that was natural in the religious milieu of first-century Palestine. And it is a tradition which circulated almost exclusively within the Christian group, the Church, not outside and by popular hearsay. It is a Church-tradition, from the very outset. What lies behind it, enfolds it, and carries it on, is a vital spiritual movement which sprung from the fellowship of men with Jesus and, still more important, from their fellowship with him and with each other after his resurrection: the Christian *Koinônia* was fellowship with a risen, glorified, triumphant and all-powerful Lord who was at the same time standing at the right hand of God and present in the assembly of his followers. The Gospels, and their underlying units of tradition, are simply inexplicable as purely literary products; they are the fragmentary records of Jesus' life and

teaching as treasured within the companies of his followers, believers, and worshippers. True, they contain miracle-stories of a more or less "Hellenistic," non-Jewish pattern; and the later, apparently, the more non-Jewish. But they contain sayings, parables, incidents, a Passion Narrative, and at least one Resurrection Narrative, which betray no later "Hellenistic" or non-Palestinian influence, and are as authentic as any traditions to be found anywhere in human history. They are not stenographic or phonographic records, of course, nor did Jesus or his immediate disciples write journals, memorabilia, or letters. But they are precisely the kind of record Jewish teaching received in that age, and are much earlier in date than the records of other Jewish teachers and leaders—Hillel, for example, or Gamaliel, or Akiba. And their value, for religious life and faith today, is precisely as great as it has ever been. We can no longer, of course, trace the journeys of Jesus, or date his utterances ("in the spring of the year 29," e. g.), or locate the incidents of his life (the Mount of Transfiguration, the Mountain of the Sermon, and so on; though the Synagogue at Capernaum, the site of ancient Nazareth, Cana, Bethany, Calvary, and some others, are fairly definite); nor can we say, On such and such a day Jesus fed the multitudes, On such and such a night he walked on the water. Nor are we sure of the historical order of the events in his ministry, nor the length of its duration. But we are in no worse case than were Christians at the end of the first century—or even, probably, most Christians by the year 50 A. D. And if, on beyond these more or less superficial and external data, and as a much more serious matter, we are not sure that he identified himself with the ideal coming King of Israel, portrayed by the Messianists; or, if so, in what sense he thus identified himself; we are no whit less able to repeat with conviction the great

affirmations of the Christian creeds: "In him was life, and the life was the light of men"; "God . . . for us men and for our salvation, came down from heaven, and was made man"; "The Word became flesh, and dwelt among us, and we beheld his glory"; "In no other name under heaven can we obtain salvation, but only the name of our Lord Jesus Christ."

This truth can be briefly stated: the Church, which treasured these traditions, and in time produced the Gospels, is still the fellowship of Jesus' followers and worshippers. And the life within this fellowship, the life of obedient response to his spirit, of prayer and communion, of active practice of the Gospel "way" of life, comes first, must come first, before one can evaluate his teachings or the records of his career. This is true, even though at the same time it is often the figure of Jesus in the Gospels which first awakens the soul to awareness of his divine authority, to the endless appeal of his character and teaching. "Spiritual things are spiritually discerned." "He that does the will of God shall know of the doctrine," whether it be true or not. And certainly it is not the evidence of the miracles, which are now more of a problem than a support to faith, in these days, but the irresistible appeal of his spirit, which takes captive the imagination and the will of men.

This has always been so, to a far greater degree than we usually recognize. What was it that won St. Paul's obedience to the faith? Was it the record of Jesus' miracles? Was it a complete and satisfying biography of the Man Jesus? "Though we have known Christ [hitherto] after the flesh, yet now we know him so no longer." "The Lord is the Spirit: and where the Spirit of the Lord is, there is liberty!" It is the spiritual Christ who captured the heart and will of that dynamic, creative personality. Does this mean the Lord of his "heavenly vision"

on the way to Damascus, as reported in the Book of Acts? Yes, at first, no doubt, it came to him that way; though he himself writes in more guarded terms: "It pleased God to reveal his Son in me" [or "to," or "through," me] But when he comes at last to write, in his letter to the Christians at Philippi, his great credo in the incarnation, the most important Christological passage in the whole New Testament, it comes in almost incidentally: he is talking about the spirit of Christ, which ought to be made manifest in the lives of his followers. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the Cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name." It was not the Man of Galilee, of our romantic modern quest for satisfying biography, nor a purely theological figure, robed in texts and armed with miracles, that won St. Paul and captured the hearts of multitudes in the great cities of the Mediterranean world in the first century, and thus launched Christianity upon its course in history; it was the Spiritual Christ, the Lord of the Church's faith, manifesting himself as a Presence and a Power among his own, reflected in the old traditions from Galilee and Jerusalem but by no means completely enshrined or reported in them, or fully accounted for by them: a historical figure, a winsome, inspiring human character, now victorious and exalted—this was the Christ who conquered the hearts of men in that ancient world, and is still the Lord of his Church.

How shall we find him today? In pre-

cisely the same way as of old, through obedience unto faith, through following his guidance, through absorption of his spirit, through living his life. That, I believe, is the essential Gospel, as Evangelical Christianity has always understood it; and that is the Gospel, as the New Testament understands it. And, as far as I can see, it is the best—if not the only—way out of the impasse created by modern historical criticism of the life and teaching of Jesus. Of course it involves a new philosophical outlook—or rather the revival of an older one—for which the term "spiritual" shall no longer be an adjective connoting what is transitory, evanescent, impressionistic, one-sided, or emotional, but rather a substantive denoting what is most real, imperishable, unchanging, and eternal. For, as St. Paul put it, "The things which are seen are temporal;" eternal things are unseen. The Spiritual Christ, the Christ of Faith, is the Eternal Christ.

From the point of view which I have been trying to set forth, it would appear that our problem results largely from the overly-bookish, much too literary point of view which characterizes our religious inheritance as Protestants. We need to correct and supplement it with a more "social," more organic conception of religion; and right here Form Criticism may come to our aid practically, by helping us to see that Christianity, i.e., the Christian faith and way of life, is something more than, and prior to, the documents in which it is reflected, recorded, and handed on. It was so in the first century—for the spiritual movement that eventuated in the Christian Church existed before any documents were produced; existed before any of the early communities or their teachers thought of compiling the traditions into orderly presentations; and the same order is important today. The earliest Christians were born Jews, or else were devout proselytes or religious-minded

pagans. The Christian Revelation came to them as the fulfilment of the best they knew, believed, and hoped of God. Judaism, the Law, Greek philosophy, the mysteries—all were “paedagogues” leading them to Christ. What they were provided with, in Christianity, was not a book, but a life—and that not just one supreme Life, but the whole way of life of a group, his followers, who were inspired by his teaching and example, treasured his utterances and certain anecdotes from his career, and expected him to return any day to bring the present age to an end and inaugurate the Reign of God; meanwhile, he was present with them, as was certain from manifold signs—the outpouring of the Spirit, the “powers of the age to come” already realized in the present, the cures of the sick, the speaking with tongues, the inspiration of prophets, the demonstrations of joy and gladness which accompanied their worship and their common meals, and in many other ways. Despite George Borrow, and many another heroic sower of the Gospel seed, conversion through reading a book is after all a more or less accidental way of spreading Christianity, and always has been so; moreover, George Borrow’s Spanish friends were already Christians, and most of them could read. My point is, perhaps we rely too much upon a purely literary presentation of religion. As Dean Inge insists, religion is “not taught, but caught”—like measles or patriotism. The response we long to see in our students may or may not result from reading modern criticism—likely not; it may or may not result even from reading the Gospels—though here the chances are somewhat better! But the natural and proper way to advance a faith is by personal practice, example, teaching, and the spreading infection of a believer’s own enthusiasm—where faith is seen in action, meeting needs and solving difficulties, buoying up a man or woman in the midst of hardships and discouragements, overcoming

defeats, transforming rough and unlovely aspects of human character into something less unlike the divine; in short, doing what our fathers called the work of sanctification, making saints—not conventional ones with artificial haloes, but noble characters one can only love, admire and warm to.

In brief, I think we teachers of Bible and religion need to recognize that we cannot do our proper work (if we really conceive it to be that of Christian edification) in isolation from the Church; that we do not have the tools exclusively or even mainly in our hands for such a work; and that criticism belongs within the Church, or the stream of religious tradition, rather than outside and *in vacuo*. Of course it is one thing to pursue historical criticism in a strictly impersonal way, without regard to the practical results of our findings—as if, for example, we were to set forth all we discovered in some secular, purely scientific *Universal Encyclopedia of Biography*. We should then also recognize that it made no difference whether anyone was moved or even impressed by what he read: all that would matter then would be the bare, scientifically demonstrable facts about Jesus’ life and teaching. But of what use would be such a bare catalogue of facts? Would you write the biography of any person in such an impersonal way?—let alone the biography of a great spiritual and moral leader, say Buddha or Mahomet or Francis of Assisi? The whole point of such a life is the spiritual and moral values it enshrines or unfolds—I don’t mean an edifying little collection of worthy examples, but a really profound, philosophical exposition of the bearing of such a life upon the total outlook of mankind, a task which requires insight and sympathy, and a deep appreciation of the values for which such a life really stands. No one without musical taste would think of writing the life of Beethoven or Bach—or at least no one ought to; no one ought to aspire to write

the life of Whistler or Leonardo who lacked insight into artistic truth or achievement; and if this is so, then why should it be thought possible to write the life of Jesus and leave out of account the spiritual and moral values upon which his whole career, attitude, aims and teaching were based?

On the other hand, it is scarcely our purpose to present only an advanced type of Sunday School course of study. What is needed, then, is thorough scientific criticism, with use of all available tools of research; but let us not expect that criticism will lead to faith—it presupposes faith, rather than produces it; in plain fact it presupposes it, if we are ever to arrive at the very highest moral and religious ends of all our study! And such faith must be gained through personal association, or in the social group of the Church, or in active worship and sharing the ideals and aims that worship inspires. Once that faith is attained and held, upon far wider grounds than those of literary and historical research, then criticism not only does not destroy it, but in reality enriches and deepens it. For criticism then brings us face to face with the situation of other believers, in earlier days, indeed in the earliest, and we are able to grasp the motives and aspirations which inspired them when they too, and first of all,

"Had come upon the Figure crucified,
And lost their gods in deep, Christ-given
rest."

But I am aware that the considerations advanced thus far are more or less general and preliminary. What of the fundamental question: Does Criticism leave Christ divine, or not? Upon the basis of purely critical research, what was the essential thing in primitive Christianity?

Our answer depends in large measure upon the view we take of primitive Christianity as a whole. Was it an out-and-out

Messianic movement, at least in origin, like other such movements in the first century? Or was it a charismatic movement, the "spiritual" or ecstatic experiences of believers beginning not at some later, "Hellenistic" stage, but traceable back to the very "first days of the Gospel," the period of the appearances of the risen Christ and the "outpouring" of the Spirit at Pentecost and on other occasions? I do not think we can confine either of these types of religious thought and experience within "stages" of development, and arrange them in chronological sequence. Messianism was a constant throughout the first century, I believe, and even later; and its recrudescence at later periods only shows how deeply it is rooted in the Christian tradition and outlook. Nor can the charismatic or pneumatic experience be limited to the Gentile church, and treated as if it had been read back into the early chapters of the Book of Acts by its Gentile author. There are traces of it in "Q"—which is certainly Palestinian, certainly early, and though affected here and there by Hellenistic influence is not Hellenistic as a whole.

Now I cannot undertake a survey of primitive Christianity upon this occasion; nor even a survey of the evidence for my views. I must beg you to let me state my views as clearly as I can, and then go on to discuss the question before us. I believe the Messianic setting of primitive Christianity, and of the life of Jesus, and likewise the Messianic interpretation of Jesus' message and mission and the rise of Christianity, has been vastly overrated. (1) After all, Messianism was only one strain in first century Judaism; an elemental strain, but not its dominant characteristic. It was exaggerated, and the tragic consequences of the exaggeration were apparent to all reflecting minds in the two revolts of 66 and 132 A. D. And if ordinary first century Messianism, which always managed to keep its

feet on the soil of this earth and looked for a revival of the kingdom of David, was an exaggeration of only one element in Judaism, how much less significant for Judaism as a whole was apocalyptic Messianism, the kind represented by I Enoch, IV Ezra, II Baruch, and similar writings! I believe the doctrines of these books were far from common property; and that in fact many of the most striking passages are later interpolations, and not part of the original text. This is certainly so in IV Ezra; and I think also in I Enoch, i. e. to a wider extent than most editors have hitherto suspected. (2) Moreover, I believe it is not a unified "Son of Man dogmatic" (as Bousset quite properly called it) that we see in these books, but a mélange of several parallel and sometimes competing ideas: Gressmann was right, I think, in distinguishing at least three, viz. the Messiah of the prophetic expectations in the O. T., the returning David, or Son of David; the Servant of the Lord in II Isaiah, whom, like Köhler, he views Messianically; and the "Son of Man" of the Apocalypses just named, and of certain parts of the N. T. To these three figures we may add a fourth, from the N. T., the "Man from Heaven" of Paul's system—an idea whose cognates and antecedents have been studied by such writers as Carl Kraeling and Eduard Meyer. The conception is similar to, but not identical with, the "Son of Man" in the Parables of Enoch. (3) I believe, moreover, that the primitive Christian tradition was submitted to a strong influence of "Son of Man" dogmatic, at a very early date—so early, in fact, that it is found in both "Q" and Mark; i. e., it probably swept over the tradition while it was still in the oral stage. That points to Palestine, and I think to the north: there is evidence that I Enoch, at least the Parables, come from this neighborhood, viz. somewhere near "the waters of Dan." And if so, this would in turn support the hypothesis of Lohmeyer and Lightfoot that Christian-

ity did originate in Galilee, and had a strong center there in the first generation or two, and was not centered exclusively in Jerusalem. At any rate, certainly the *Marcan* tradition (which is surely Palestinian in origin) has undergone a bath of "Menschensohndogmatik"; the "Son of Man" sayings can almost all be separated from the pericopes in which they are now lodged. And this means that the Marcan tradition has not only been influenced by what Johannes Weiss called Mark's "Pragmatism," and been edited from the standpoint of Mark's view of the "Messianic secret"—as Wrede held—and of the obduracy of the Jews and their hardness of heart (shared also by the disciples!) and the inability of Jesus' closest followers to understand his real nature and mission until after the Resurrection: not only that, but it also means that the tradition itself, prior to Mark, has been handed down in a circle (or in circles) where the prevailing conception was Messianic, in the "Son of Man" sense and with the special "Son of Man" presuppositions, including a particular theodicy, and so on. This strong influence I believe was exerted, as I say, at a very early stage in the transmission of the oral tradition; whether it goes back to Jesus himself I cannot say, or if so, to what degree. But I doubt if it goes back to Jesus: if this were so, the pericopes of the tradition would not bear "Son of Man" sayings embedded in their narrative, or attached to them at the end, but as their very heart: i. e., not, like the saying, "The Son of Man is Lord of the Sabbath," but like the allegory of the Last Judgment in Matt. xxv, where "the Son of Man" is integral to the whole conception. Yet it is precisely the later, not the earlier, sections that show this relationship. And, as everyone knows, the process of substituting "Son of Man" for the first person singular is characteristic of Matthew. No doubt the process can be traced back into the oral tradition: it scarce-

ly began with Matthew's new and enlarged edition of Mark.

Hence—and I beg your indulgence for my brevity, and failure to bring forward full evidence for these views—I believe the whole modern Apocalyptic-Messianic, “thorough-going” eschatological interpretation of the life of Jesus (inaugurated by Schweitzer and in part by Johannes Weiss) is one-sided and impossible. Jesus' prophetic ministry was *interpreted* Messianically, at a very early stage; but I doubt if he ever identified himself categorically with “the Son of Man” in the Enochic, “thorough-going”, transcendental sense. As a consequence, primitive Christianity was not centered exclusively in Messianism, certainly not wherever it still clung to the recollections of the earthly Jesus. Nor was it Messianic for long, on any showing—i. e. in the transcendental apocalyptic sense: for it was not a great while before the Church crossed the borders of Palestine and moved out into the Graeco-Roman world. Even in Syria, which was still in the main Semitic soil, Jesus was not “Messiah”, but “Lord”—*Maran*. The title *Mashikha* was left behind, save as “Christos” interpreted it—and even that term soon became a proper noun, even on Paul's lips; the new title, with its whole new set of connotations, was *Kyrios*; and this has been in use ever since, for almost the whole of Christian history.

I believe the N. T. not only marks this great transition, from East to West, from Judaism to Hellenism, from the Semitic world to the Graeco-Roman, from the ancient Orient to the modern Occident—but the N. T. also makes it clear that the basic conception even in the Messianic “Christology” (at that early stage) is really spiritual and transcendent; i. e. Jesus is a risen, glorified Lord, present with his worshippers, and inspiring them through his Spirit, *from the very outset*. Even though his first title is Messianic (understood of course in

the “Son of Man” sense), the meaning which that title is intended to convey is really better conveyed by “Lord”, “Kyrios,” “Son of God,” and other Hellenistic divine titles. This is the justification for later Catholic Christology, in its historical evolution. In the very earliest Christian tradition, Jesus rises from the dead (not necessarily from “the grave”), *as Messiah*. He was proved to be Messiah, by his Resurrection. He became Messiah at his Resurrection: “thus it behoved the Messiah to suffer, and to enter into his glory”; “wherefore God hath highly exalted him.” These surely are the primitive attempts at explanation. The Christology of the New Testament is itself a process of development, i. e. a development already under way. And it goes back to the appearances of the risen Lord in Jerusalem, shortly after his crucifixion.

I am sorry I can touch only the outstanding points. If this view is correct, then Professor Dodd's and the late Rudolf Otto's view, viz. that Jesus announced the Kingdom as already present, is something more than exegesis of a Greek verb: *Egghiken gar hē basilica tou Theou* gives us the whole outlook of early Christianity summed up in a phrase. The Kingdom of God is at hand; and not only at hand, but already here; and yet not here in its full realization, but only in its initial stage. It is like the dawn of a new day—the sun has not yet fully emerged above the horizon, but it is on its way, and nothing can hold it back. That is the mood of assurance which characterizes early Christianity, and this surely goes back to Jesus—not to the resurrection appearances, but to his teaching and his ministry: for without this view already established, how could the appearances, and the charismatic phenomena of the early community, ever have come to be interpreted Messianically? As even Johannes Weiss insists, it was “the moral attitude of confidence” which the disciples

had in Jesus, even during his earthly ministry, expressed e. g. in Peter's Confession, that "alone makes the later religious attitude of faith conceivable . . . We shall never grasp the Christ-religion of the primitive church as something genuine and real unless we steadily take into account the continuing influence of the personality of Jesus, so strong, and so sure of himself" (*History of Primitive Christianity*, 2, 39).

So, I insist, apocalyptic Messianism is secondary. What is primary is the teaching of Jesus; his attitude; his confidence in God and in the Salvation which God is bringing to pass; his ethics; and above all the impress of his personal character upon those who tried, in one way and another, to interpret him to others—and to themselves. In doing this, they turned naturally to the Messianic category, including the "Son of Man" category which—at least in its Danielic sense, if not the full Enochic sense—he himself had already used, though not necessarily identifying himself with this "Son of Man." If they thought of him, now, not as the Teacher in Galilee but as the exalted Lord, or as the "Son of Man" of the coming judgment, it is perfectly certain that they did not forget the tradition of his life in Galilee. Though modified in some respects by the new viewpoint, it was at basis still the recollection of their teacher in Galilee which gave to the primitive Christology, and indeed the whole primitive Christian world-view, its distinctive quality. It was the *humility* of the Messiah that impressed Paul—and led to his theory of the *humiliation* of the pre-existent Christ: though, as in Phil. ii, the two features (personal character and divine act) flow into one. It is the "glory of God" that is seen reflected in the face of Jesus Christ: reflected not in a program of Incarnation, Atoning Death, Resurrection and Exaltation, but in his personal character. That

marks the vast qualitative difference between the pre-existent Messiah of one school of Jewish speculation, and the actual person Jesus who appeared in history, was loved and followed, who "went about doing good," who "took the form of a servant," who "became obedient to death, even the death of the cross," and who triumphed over death and the grave, since "death could not hold him." One comes to know this Lord partly through the traditions of his earthly life—but only partly: "Though we have known Christ after the flesh, yet so know we him now no longer." Partly, he is known through the testimony of the Church, especially in worship; partly, through direct personal contact with him in spiritual experience. He appeared to Paul, "last of all" the Apostles, on the road to Damascus; but, as we have already noted, it is describing the same fact, viewed more as process than as event, when he writes to the Galatians that "it pleased God to reveal His Son in me." The whole presupposition is the reality of the object of spiritual experience.

This I should say is the primary and essential "constant" in primitive Christianity: the objective reality of spiritual experience and of its cause. It is not hallucination that produces this great life-transforming experience of Paul and the early Christians. Jesus' resurrection—which may have been harder for the apostles to credit than we usually assume (see the Longer Ending of Mark), and certainly was not expected by them (see the Synoptic tradition as a whole)—Jesus' resurrection and exaltation was the main-spring of primitive Christianity. The early Church was indeed a "Kyrios-cult," but with a great qualitative difference marking it off from other cults of this sort. And one cannot understand the New Testament unless he is prepared to grant the reality of all these

strange (i. e. strange to us), overwhelming experiences which moved men to a conviction of God's presence and activity in their midst, and convinced them that the end of the age had arrived, and that the new "powers of the age to come" were already manifest. It is as a spiritual movement, not just one more example of fanatical Messianism, that primitive Christianity moves on to the stage of history, changes the lives and destinies of men, and produces a cult, a literature, an organization, an ethic, a faith. Far from doing away with the reality of this spiritual movement, or of its antecedent and efficient cause, the self-manifestation of God in the life, the teaching, the character of Jesus of Nazareth, criticism focuses our attention only the more inescapably upon it, and confronts us with the wonder and the mystery of God's act in Christ—"God in Christ reconciling the world unto himself."

To sum up. Primitive Christianity is much more than a modified type of Jewish apocalyptic Messianism, and was from the start a movement of spiritual and moral idealism, or, better, of deep religious faith. As this faith survived the downfall of the apocalyptic hopes of the first generations of Jewish Christians, so its acknowledgment of the quality of life manifested in Jesus survived the Messianic terminology in which it was originally interpreted. That "quality of life," that character, that "spirit" which men recognized in Jesus is still the completest expression of what we instinctively call divine; and the more perfectly men respond to it the more depth and reality and permanence they find in it—"In his light we see light." It is no aberration of passing enthusiasm that has led countless millions of our fellows to identify Jesus in one way or another with the eternal God—though, as I would insist, both the grounds of our recognition of

his deity, and the real basis of his union with the Father, are in the realm of "character" rather than in that of miraculous power, or of an assumed self-identification, on his part, with some supernatural Messianic figure, let alone any hypothetical substratum of personality derived from the categories of later Greek metaphysics. All these were due to the efforts men made to explain him—human efforts, more or less successful at the time, none of them permanent, none of them exhaustive. And I believe that in our teaching of the Life and Message of Jesus, today, the approach should be by way of recognition of this character, this quality of life, this "spirit" that was in him, rather than theologically—though a theology is indispensable, sooner or later, since "men must think," as the French proverb says. And this approach brings us much closer to the real significance of Jesus than any attempt to make him responsible for the apocalyptic doctrines of his followers, or for the Messianic category in which he is now described in the Gospels—chiefly in Matthew, but also in all the rest, and in their sources as well.

Was Jesus then only a prophet? It may be a hard saying, but after all "prophet" is only one more historical category—and Jesus was unique. In fact, on Jewish lips "prophet" was the highest possible category, next to God himself, just as it was later among the Moslems. It was so in ancient Hebraism; it was so in the days of Maimonides. But it was a far more natural, more human and more religiously significant category than the purely imaginary one of Messiah, let alone that of "Son of Man" or "Man from Heaven" in the esoteric circles of the Apocalyptists. And when we come down to the present, once more, is it not even now a more significant title than any derived from Messianism, whether apocalyptic, political, or cosmo-

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Modernism Seeks Depth

THOMAS S. KEPLER

RELIGIOUS MODERNISM as a general approach has a fairly clear-cut connotation for most of us. We think of it as an attempt to frame lasting verities in a structure of thought and data which will rule out no contemporary note of valid interpretation of reality. Modernism is always seeking to recapture the religious values that count most in the language of the day; it reveres the past, not because of its time element, but rather as a continuing era of struggle which has given the present age a perspective of the perennial values that validate human experience. The centuries refine ideas more carefully than the hours: consequently a wise modernism is indebted to history for her contribution to the onward progress of truth.

Post-war modernism, not unlike other periods of history, found many of her interpreters so drunk with estrangement from orthodoxy that with glad abandon (perhaps!) they sought intellectual holidays. The behaviourists "made up their glands that they had no minds." The anti-theological humanists became enamored with the idea of belittling "God" into corporate nature or corporate man, failing to see in perspective how the great minds of Europe in the nineteenth century listened for awhile to Comte and Feuerbach, only to say, "Interesting, but superficial." Many a historian tried to interpret life psychologically rather than to give objectivity to the historical tradition, or if he retained the objective note he listened more intently to Spengler than to Hegel, crying out, "Progress is an illusion; all will end in decay." To many science became a hybrid

of a cosmic Santa Claus and a Baal which would give man the gifts needed to make life significant—maybe!

Modernism did swing far away from a constructive note in these extreme feelings; perhaps they were only growing pains that needed expression, but certainly they were not ends of thought traditions. They were cries of distress that our age needed intellectual panaceas if she were to reach maturity, instead of attaining either sophomore sophistication or senile debility.

No person possessing honest, courageous sanity can be other than a "modernist." However, no person with a desire for an *élan vital* in his search for the abundant life wishes the type of modernity that robs him of the drive for the adventure modernity can give him; nor does he need to be satisfied with such. The tragedy of modernity is that it too often becomes a temporary caustic rather than a permanent impulse. When people cry out, "Let us get back to orthodoxy" or "we want theology" they are giving cries of pain that they lack in their religious structures the drive for great living.

It takes time to make a new thought structure in which to embed modern tenets, and I doubt if any era in history has reshaped both its tenets and its structure so rapidly as this post-war generation. For this reason our age is so distressing. The thesis of pre-war orthodoxy, in which many were reared, and the antithesis of post-war modernity, into which they were shifted, knew so little of one another that the "man-on-the-street" and the student in the classroom found themselves reaching for maturing religious help with little

satisfaction. But like all processes of the dialectic, the synthesis for a constructive modernism is beginning to form. It may give to a new generation a religious foundation basic for an intellectually tempered religious revival unparalleled in history! Its structure I am here suggesting.

Some Light from the New Cosmology

The new cosmology not only silences mechanism; it causes positivism to reëvaluate its position. When scientists, using their method of analytical observation, tell us the universe is organic, of mind-stuff, possessing indeterminacy, the positivists have an awareness that the world contains more than they saw with their tools. A new part-whole relationship in this organic philosophy brings to religion a unique tenor—the self “repeats in microcosm what the universe is in macrocosm.” This idea is not new, for it is merely what much religious idealism has been uttering for centuries; but the idea takes on a new impression when the results of modern science substantiate the intuitive-rational findings of philosophic idealism.

Man is the *key* to his universe qualitatively; the relation of his mind to his body is but a miniature of the Spirit in the universe in relation to natural phenomena. Man's real freedom saves this view from becoming pantheistic, giving to the system a theistic note. Personal idealism thus takes on deep meaning. To follow the implications of such an organic philosophy cannot help but bring to modernity the warmth of ethical mysticism which in turn will give to contemporary man a new urgency in religion. Religion becomes for one a means of feeling a part of the whole.

The tendency of the cosmic quality being of mind-stuff is vividly expressed by both Eddington and Jeans. Eddington writes, “The stuff of the world is mind-stuff.... The mind-stuff of the world is, of course,

something more general than our individual conscious minds, but we may think of its nature as not altogether foreign to the feelings in our consciousness.... We liken it (world stuff) to our conscious feelings because, now that we are convinced of the formal and symbolic character of the entities of physics there is nothing else to liken it to.” (*The Nature of the Physical World*). In like fashion Jeans concludes *The New Background of Science* by saying, “Idealism has always maintained that, as the beginning of the road by which we explore nature is mental, the chances are that the end will also be mental. To this present-day science adds that, at the farthest point she has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental.”

Those who follow the thoughts of Whitehead feel a similar suggestion. His description of God's primordial nature as the impersonal spirit of concretion may be meaningful as an objective hypothesis true to scientific discovery. But the religious value of Whitehead's concept of God accrues in his depicting this primordial deity as also consequent in a personal, immanent manner; in a Hegelian sense God's consciousness is involved in the world process.

The main import of such hypotheses is, that they express with greater adequacy a meaningful cosmos than did the older cosmological doctrines which lacked an organic relationship between God and the world. They indicate that the natural order is not alien to the spiritual order, that God's personal nature is a part of the cosmic drift, and that teleology is rooted in the universe. Thus religion for the modern man possesses an ethico-mystical drive that could not be felt in the mechanistic, impersonal order depicted by a former science.

Many have uttered in recent years, “Naturalism does not satisfy.” Now they

can add, "Naturalism is not true to reality as neo-science describes it."

God and the World

The problem of evil has driven man to diverse interpretations of God's relationship to the world. Pantheism has stressed God's immanence as the reality composed of "an impersonal something" into which man could flee from an illusory evil world. Naturalism, on the other hand, has defined "God's" immanence in terms of the objects known by physical and human sciences which consequently places man's purposes and ideals as a part of nature. Even when a thinker like Ames speaks of God as "idealized reality," such an expression is only a *symbol* of God's immanence in the tangible; or when Dewey defines God as that which ties the real to the ideal, God is still only immanent as something which man projects from his imagination. Unlike pantheists who have tried to escape evil by denying the reality of the world, naturalists have accepted a real world in which corporate love and courage become means of diminishing sin and suffering.

Contemporary deism has resorted to a dualistic means of relating God and the world. For Crisis theologians the fall of Adam was more than myth; man, originally related organically to God, became separated by sin. Thus there has existed a dichotomy between a good God and a fallen world, and because of man's guilt he has no way of access to God. Even though Emil Brunner may explain God's transcendence as epistemological rather than cosmological, the utter transcendence of God over the world has a vacuum in either case for man in both his individual worship and his social hope for the world. Only pessimism can result, and permanent pessimism is never a nourishment for the soul, even though momentary attitudes of pessimism have remedial value.

Theism, stressing both God's immanence and transcendence, patterns itself best into modern religious thought. It not only is supported by modern cosmological descriptions; it also is authenticated by contemporary metaphysics.

From the angle of one's metaphysics, the results of the new cosmology force one either to accept the relation of microcosm to macrocosm (which is basically theistic) or to deny the validity of the findings of modern science. To do the latter would be to negate the results of man's most certain objective tool of understanding.

Theism not only accepts both the reality of God and the world; it holds also to their organic relationship. In so doing theism does not deny the reality of evil nor does it face evil merely in a Stoical sense. It accepts evil as a purposive necessity by which man understands more profoundly the partnership man and God have in realizing the part-whole nature of an organic, growing universe. Christianity especially in its symbol of the cross seems akin to reality, as man and God strive together toward a cosmic purpose.

Cosmic Significance of Jesus Christ

Modern portraits of Jesus Christ have varied from those depicting him as a pallid Jewish rabbi reiterating a good ethic to those portraying him as an apocalyptic figure whose passion was a thoroughgoing eschatology. Neither view supports his unique cosmic significance.

Ordinary categories lack adequacy in describing Jesus. That he belongs organically to history none would deny; both his prophetic continuity with Jewish tradition and his integral relationship to the last nineteen hundred years establish this note. Yet Jesus transcends history both in his relation to God and in the way he has inspired man; to rule out this qualitative transcendence is to lack historical per-

spective. Jesus belongs organically to the universe in a manner we all do; it is his *degree* of relationship which causes his difference from us. Each of us in a micro-cosmic manner is a distorted impression of the macrocosm; Jesus, on the other hand, is *the* cosmic event wherein the eternal values of God are momentarily envisaged in a spatio-temporal world. To develop the spirit of Jesus Christ in one's life is to evolve a mystical feeling of real unity with God.

Constructive modernism believes Christianity to be true to reality. Where individuals have made decisions akin to those Jesus made, they have felt a new kinship with God. Each religious advance in history has shown afresh the validity of Christ. The further the Christian message has gone into the world, the more clearly have men seen its universal import. "After many centuries of historical vicissitudes His word is still current, and fertile of new truth."

That God is like Christ is not a *dogmatic, non-experiential* assertion for moderns to make; rather, to follow Jesus Christ with utter abandon is to understand in the twentieth century what "spiritual rebirth" may mean, to discern the way by which disintegration between man and God may resolve itself into organic harmony, and not only to feel with a sense of mystical ecstasy a new vitality for pulsating living, but also to know with experiential certainty that the God-without becomes more clearly realized as the God-within.

To say that Jesus Christ is the saviour of the world is not mere verbosity; it is the most modern realistic expression conceivable. That the cross was answered by the resurrection of Christ in the lives of his followers is not only the gospel of salvation for the first century; it is the "good news" for any era. He who struggles with God for Christian hopes will understand its efficacy with greater certainty than will he

who logically proves it by way of careful dogmatics; even more, he will begin to understand the cosmic significance of Jesus Christ.

Eschatology and History

This cosmic drama for most people is heavily weighted with tragedy. Jesus at Golgotha, Kagawa in Kobe, Milton gone blind, Beethoven deaf, Nietzsche insane—even the great actors bring little more than heartaches tempered with inspiration to those who admire them. Life so often is a perplexing, baffling dilemma. Yet in spite of the bruises it leaves on man's soul, he cannot but feel (or hope) that some day the real will become the ideal. Even one like Thomas Hardy, steeled almost to despair for a grinding universe, could pen a tone of hope,

"And they shall see what is, ere long
Not through a glass but face to face,
And Right shall disestablish Wrong;
The Great Adjustment is taking place."

What the world is and what it ought to be are far apart; the real and the ideal do not coincide. Furthermore, how can they? Will they ever? The pantheist has no answer for he denies the reality of the world (the real); the naturalist is also silent for he negates the validity of an objective ideal. Religions like Islam, Zoroastrianism, and some interpretations of Judaism and Christianity have given promise of the ideal on a cataclysmic judgment day. However, these attempts to relate the real and the ideal have given little satisfaction to the intelligent modern devotee of religion.

The Old Testament in prophecy and apocalypse did look quite consistently toward the *eschaton* when the real would become the ideal. Then the new age would arrive, evil powers would be overthrown,

and God's glorious reward would come to those who kept His will; on "the day of the Lord" history would give way to supra-history. Naturally this ultimate hope which lay beyond history inculcated meaning for individuals within the structure of history. Christianity, however, offered a unique solution, even though closely related in an organic sense to the Old Testament.

As a person weaves his way through the apocalyptic accretions of the gospel in the New Testament and applies a functional interpretation, he finds history there taking on a new significance. History, affected by the motif of Jesus Christ, has become the vehicle of eternal values; the day of the Lord has become a present realization; demonic powers have been overthrown; eternal life qualitatively has come into the world; the divine event inaugurated by Jesus Christ has taken place; history has become qualitatively new; in fact, that which always lay beyond history is now a historical realization.

The gospel in the New Testament is an attempt to tell us that the new age is no longer a future hope; it is a present realization; it is "realized eschatology." Even though the world may present a conflict between God and "demons" the Christian fact is an avenue whereby those who understand its power possess eternity qualitatively in time. History, in taking on itself the quality of suprahistorical, can never be the same because Jesus Christ qualitatively linked eternity and time. The statement that "God was in Christ reconciling the world unto himself" becomes the real belief of those who through the ages have found the power of God via Christ as a means of appreciating the ideal in the real.

"History in its relationship to transcendent fulfilment and decision receives absolute seriousness. It is not the realm where man acts without relationship to God. There is no such realm. History is the realm where the ultimate is intended." So writes Paul Tillich. The gospel attempts to express the fact and to show the way by which the "intended ultimate" is a reality in history.

But how then does this reality eventuate in history? By emphasizing ourselves with the spirit of Christ and the cross. Ecstasy must be preceded by pain and struggle—it is the framework of a struggling universe. Just as Dante was attaching symbol to the fact of reality when he groped through hell and purgatory before he found the sublime secrets of heaven, so the cross and the resurrection become the aperture by which one sees eternity joined to time as well as the climactic moment in which the *eschaton* is realized as a present reality. This planet and its members belonging organically to God have all the potentialities of becoming the Kingdom of God on earth.

Let Us Follow Through these Implications

Such a structure for a modernism of depth has many implications. It needs intelligent exploration, careful translation for the lay mind, progressive reinterpretation as developments accrue. It lacks completeness. Scholars working along these lines of thought, however, may discover the avenue to a new vitality for modernism. Such an impetus lies somewhere if our era is to play its religious rôle.

The Influence of the Bible Upon the English Nation

W. R. MATTHEWS

THE placing of the English Bible in the parish churches of England was from every point of view one of the most important events in the history of the English-speaking peoples.

A distinguished historian, John Richard Green, has devoted some eloquent and perhaps well-known pages to a description of the effects of that departure and that new precedent which was then set. He tells us that "no greater moral change ever passed over a nation than passed over England during the years that divided the middle of the reign of Elizabeth from the meeting of the Long Parliament. In that time England became the keeper of a book, and that book was the Bible."

It was, as Green remarks, the beginning of a new literature and it impressed the minds of the people in a way which would have been impossible at another and later period. For their minds were occupied with no rival learning. There was nothing already there with which the English Bible had to compete. It set the standard of our language, and it passed by insensible degrees into the commerce of ordinary speech.

Many strains and various influences go to make up the spirit of a nation, and among them I suppose, none is more potent than the literature of the people. And here, preëminently, it may be said that English literature bears deep and ineradicable traces of the influence of the English Bible. Remarkable, is it not, how it permeates that literature in every department, and from the simplest to the most complex? It has profoundly influenced that learned and classical poet, Milton, but not less the simple tinker,

John Bunyan. Indeed, it would be true to say that in every great English voice which has been raised since that time, the echo of the English Bible is plainly to be heard. Nay, even the prophets of revolt, those who in their own minds separate themselves from the Christian tradition, have not been able to escape the influence of that sacred eloquence. If Browning reflects and reëchoes the cadences of Old and New Testaments, not less so does Swinburne, and today we may trace the same effects in the poems of T. S. Eliot.

The spirit of a nation is manifested in its literature and is affected by it, but deeper than literature is the national character. Here, surely, the influence of the English Bible is beyond all question. It would be, no doubt, to introduce an undesirable note of controversy if I ventured to say very much upon the Puritans and their influence. Probably there would be many different views about the goodness and the utility of much for which they stood. But no one could question that they—or the best of them at least—were filled with a passion for righteousness which they derived from the old Hebrew prophets.

That strain, which sometimes, in questionable form, showed itself in the Puritans of an earlier date, has never failed to have its effect upon the English character and the English life since those days. Great moral achievements, great achievements of social reform and of social justice, have drawn their inspiration from men who were nourished upon the English Bible.

Too often the achievements of the Evangelical Party in England are passed over, and the influence of their religious views treated as if it were of little consequence. This is a profound mistake. Those men, like Wilberforce, who stood against the iniquity of the slave trade, did so in the light of what they had learned from the Bible about the meaning of justice and mercy.

It would be true to say, I think, that at the present time the influence of the Bible upon the English outlook and character has not entirely lost its force. It has often been noted that the Labor movement in England has a different character from that which it bear in other countries. It has not—it never has had—that anti-religious tone which has, alas, often disfigured it elsewhere, and many of the foremost leaders of the Labor movement are men whose early lives have been passed in one of the Christian churches, and whose minds have been colored by the English Bible.

And now I must go on to another aspect of this question—the story of the weakening of the hold of the Bible upon the people of England. The fact, I think, can hardly be disputed that the Bible does not hold the place that once it did in the affections and in the thoughts of the people of England.

The spread of education and the multiplication of books has, I think, in some ways adversely affected the influence of the Bible. It was said by Green, as already pointed out, that the Bible, when it was first translated into English and put up in the parish churches, had no competing literature to contend with. That is very far from being the case at the present time. Everyone who can read is bewildered by the innumerable assaults which are made upon his attention, and this flood of literature—to call it such—is a grave danger to literature of the highest kind.

We must add, I think, among those tendencies which have produced a change

in the mental outlook of the English, and, I have no doubt, of other peoples as well, the scientific revolution of the nineteenth and twentieth centuries. The world in which we live, the world as we imagine it today, is in many respects totally different from the world as it was conceived by the prophets and poets whose writings compose our Sacred Scriptures, but there was no such difference in the sixteenth and seventeenth centuries. The Elizabethan man had not changed very much in the way in which he conceived the world from the view which Saint Paul held, or that which the Old Testament prophets accepted.

Consequently, there is a double effort of translation needed when we try to make the Bible real to ourselves. In this present day we have to translate it not only from Greek or Hebrew into English, but from one world to another, and consequently, in minds which are unable to make this translation, or unwilling to put forth the effort necessary, the Bible tends to appear remote and unreal.

Another cause which one cannot entirely pass over is the rise of historical criticism of the old and New Testaments. Those crowds of hearers in Saint Paul's Cathedral of which history tells us inherited the conviction that the Bible was, in fact and quite literally, the Oracles of God, that it was the veritable dictation of the Almighty. The criticism of the Old and New Testaments has had far-reaching results. Possibly there may be differences among us about the value of some of these results, and about the certainty of some which are claimed by scholars as having been established, but whatever our view may be, there can be no question that Biblical criticism exists, and that it exists is known to the masses of the people.

There is in fact, I believe, a dangerous situation arising, a situation in which

large numbers of men know enough to be aware that many competent scholars think that the old view of the Bible will not stand, and do not know enough to grasp the new view of the Bible which, in my opinion at least, is a part of the revelation of God for our times. There is an urgent need for the education of the people in the new view of the Old and New Testaments before it is too late. One cannot contemplate a falling away from the reverence and knowledge of the Bible without seeing a great danger of national incoherence. In the modern time, there is a great risk that the masses of the population may become, as it were, uprooted, without secure foundation for their lives, that they may degenerate into a swaying crowd with no common values and no continuing tradition. The nations flourish or decay ultimately from within. They flourish or decay from the soul. The soul of England has been nourished on the Bible, and one can only pray that it will continue so to be.

But let us turn to the future and to the tasks of the present. There is a call to do battle for the Bible, to maintain and increase its influence upon the minds of men, to reinstate it as the center of the progressive English-speaking civilization. No doubt there are differences of opinion as to how this struggle should be conducted, how we may best defend and propagate a reverence for the Bible.

There are some who tell us that we should reject all the new light which scholarship has brought, that we should stand firmly on the old ground, that we should appeal to some authority from outside, guaranteeing our view of this ancient book. I would speak with profound respect for those who so would meet the modern situation, but I cannot agree that theirs is the true method. In the long run, truth and free inquiry will prevail and have their way. The Bible will be best defended not by promulgating

doubtful or untenable dogmas about it, but by its inherent spiritual quality. The Bible will be best defended by disseminating a knowledge of what it really is.

One practical matter which seems to me of great importance I would like briefly to touch upon. The Bible, as I have already said, has, as it seems to me, a legitimate—indeed a necessary—place in every true education. It is surely the duty of everyone who owes his own spiritual life to the Bible to do his utmost to insist that it shall take its proper place in the education of the people. I discern, I think, in England a new spirit in this respect. It is a remarkable achievement that, I believe, in every county in England there has been brought out a syllabus of Bible teaching for all the schools in that area, a syllabus agreed upon by all the representatives of Christian churches in that area, so that there are now very few schools where the Bible is not regularly read and taught.

Moreover, I have good reason to know that there is an increasing recognition that the Bible should be taught by people who themselves believe in it and who have taken the trouble to make themselves competent to teach it.

But, when all has been said, the place of the Bible in the national life was held and won not primarily because the Bible is great literature, not even because it contains many noble moral precepts, but because men found in it words of eternal life, because men found through it God and true strength and hope for living, because there came to men through it conviction of sin and the assurance of salvation.

That the Bible can and does do all these things still, is today our conviction, not less strongly held because we have come to see that the manner of God's revelation in the Bible was not exactly as our fathers thought. We have come to a view of it which, to me at least, seems more wonderful and inspiring than that which was held of old, more

liberating and more capable of indefinite development.

When we read the Bible through the eyes with which modern scholarship has provided us, we see a small nation struggling out of a primitive and superstitious religion, containing no doubt, things of promise, but scarcely different from the Semitic religions which surrounded it. We find it through the great succession of prophets rising to a noble and majestic and unsurpassed conception of God—of One who requires from men not ritual but righteousness. We find this small people, and the men raised up as its leader, coming to the realization that God is One and that His service demands justice and mercy. And we find the culmination of this long education, this long and progressive revelation, in the person and life of Jesus, who fulfills and

makes real all the partial truth of priest and prophet. We find Him bringing in the Kingdom of God and setting it forth in the world upon its long career—that Kingdom which His church exists to serve and to reflect.

That, in the barest outline, is the true story of the Bible. No criticism can shake that. It is what emerges from the crucible of criticism. The church comes still to the world with the Bible in its hands, and perhaps it will not be out of place if my last words are taken from the coronation service of the Kings of England, when the Archbishop, presenting the anointed king with a copy of the Scriptures, says to him: "Here is the most valuable thing which this world affords. Here are the lively Oracles of God."

Do You Know Their Addresses?

Mail has been returned which was sent to the names and addresses listed below. If you know the new addresses of these members, please communicate with the treasurer, Prof. E. W. K. Mould, Elmira College, Elmira, N. Y.

Paul J. Braisted, Ph. D., Box 94, Mount Hermon, Mass.

L. M. Brumbaugh, Western Maryland College, Westminster, Maryland.

Robert McEwen, Hanover College, Hanover, Indiana.

Seth W. Slaughter, 1300 Oread, Lawrence, Kansas.

Edward Daniel Staples, Th. D., 1437 Capitol Ave., St. Paul, Minn.

Frederick H. Wezeman, 1177 So. Humphrey Ave., Oak Park, Ill.

The British Institute of Christian Education

DALE H. MOORE

I.—*ORIGIN.* The Institute of Christian Education at Home and Overseas was inaugurated at a meeting of interested people in the Great Hall of Westminster School on October 24th, 1935. While the Institute has been in operation for a short time, its actual preparatory period covered many years. The first move was made in 1925 when a group of British teachers in Indian schools, feeling the need of keeping informed on recent research and educational experiments, wrote to the Student Christian Movement asking for some measures to be taken to bring teachers of religion into closer contact with one another. This need was discussed at a conference in 1926. It was decided at that time "that, in view of the present position of Christian education overseas, the growing interest among educationalists at home in the overseas situation, and the mutual benefits which co-operation would provide, this conference is of the opinion that it is urgently necessary to devise means to secure close and constant contact between educationalists overseas and in this country." A Committee was appointed to promote this cause.

This Committee consulted with the Standing Committee of the Conference of British Missionary Societies and, subsequently, an Advisory Council on Christian Education Overseas was created. While the above needs were kept in mind, it was not until 1931 that another conference was held at Swanwick. Its purpose was "to bring together men and women engaged in education overseas and in this country for consultation and mutual help." Over two hundred people attended and intensive discus-

sion was carried on about the state of religious education in school, college and university. Sir Michael Sadler wrote that "of all the conferences which I have attended, I learned most from this. The discussions while expert in educational technique and administration, went deep into fundamentals." This conference appointed a Continuation Committee and approved the idea of an Association of Teachers of Religious Knowledge, which was later formed. This Committee was asked to consult the Archbishop of York as to the need for an Institute of Christian Education.

The Archbishop of York was so impressed with the importance of the idea submitted to him that, later in the year, he invited a group of people to discuss it with him. The Christian Education group (Provisional) was formed with this aim: "We want, in co-operation with all those who are interested, to make a thorough and comprehensive investigation of modern education in the light of the Christian understanding of life. We hope in the course of time to be in a position to assist the practical development of a true Christian Education." A careful investigation of the whole situation was then made, with the result that in 1934 it was recommended that it was time to establish the Institute of Christian Education at Home and Overseas. This recommendation was submitted to and approved by another general conference.

An Executive Committee was formed of representatives of all the above mentioned groups working toward the desired end of bringing the Institute into being. A group of teachers, psychologists and theologians

was created to study the psychological approach to the education of young people. RELIGION IN EDUCATION was adopted as the journal of the Institute; and the main lines of the Institute's policy were worked out. At a later meeting of all the interested organizations with the Archbishop of York, it was decided that all the participating bodies should give place to the Institute of Christian Education at Home and Overseas, and that a constitution for this organization should be prepared. A Council was appointed to act for the first two years, when half the members would retire. Thereafter, half the members of the Council will retire each year, although the retiring members are eligible for re-election. The vacant places are filled by vote of the members of the Institute.

II.—*AIMS*. The object of the Institute is to promote Christian Education in Great Britain and overseas, and this it will seek to accomplish by emphasis upon the following:

(1) "By drawing together educationalists and others for the study of Christian teaching in all its aspects."

(2) "By giving direct help to teachers and others, including advice about books, lectures, courses of study, organizations and vacation schools of study."

(3) "By supplying information about education overseas and creating an interest in such work among those teaching in schools and colleges in Great Britain; and by helping to secure teachers from this country for educational posts overseas."

III.—*ACTIVITIES*. The activities of the Institute are pretty well indicated by the aims which have already been stated. In the first place, the Institute acts as a bureau of information. The members have readily taken advantage of the proffered direction and have sent in inquiries dealing with a great variety of subjects. The most common questions submitted deal with syllabus making and the choice of books for class use,

or for personal reading in the preparation of class work. Many questions are asked dealing with the books of the Old and New Testament, inspiration, the miracles, the life of Christ and the modern approach to the Bible. The more practical affairs of Christian education are dealt with in demands for direction in the teaching of Christianity in relation to international affairs, church missions and various social and racial problems. Numerous requests for suitable reading lists for school and college libraries and for maps and commentaries which are exact but not too technical are also received. Most of these inquiries come from those who are professionally engaged in teaching religion in schools and colleges. But, frequently, parents who are members of the Institute have asked for information about the religious direction of their own sons and daughters. Advice has also been sought as to the manner of securing qualification as professional teachers of the Bible and religion.

The Institute has a Standing Committee on Study and Research under the chairmanship of Dr. J. H. Oldham. One of its most important undertakings has been the preparation of a volume on "Church, Community and State in Relation to Education" for the Universal Christian Council. The Committee has also held a series of meetings on the study of how best to define a Christian philosophy of education, and has in hand the publication of a series of papers on this subject. Another undertaking was the revision of syllabus material, which has been completed and published as "Suggestions for a Syllabus of Religious Instruction in Secondary Schools." Still another recent publication of interest is a Report of the group studying the psychological approach to religious education under the title "The Religious Education of Children under the age of Seven Years, considered from the Standpoint of Modern Psychology."

The Institute has regarded as supremely

important the selection of books, both for the Reference Library at the Institute in London and for inclusion in existing bibliographies. Book-lists on which particular care has been expended lately include the following subjects: The Nature and Doctrines of Christianity, the History of the Development of Christianity, the Comparative Study of Religions, the Psychology of Religion in Childhood and Adolescence, and Christian Worship and School Prayers. Several notable scholars at Oxford, Cambridge and elsewhere are consulted about the formation of these lists.

While the central office of the Institute in London acts as a clearing house for the work of all the Committees, quite a number of local Associations have been formed. Through these Associations, the Institute keeps in closer touch with the actual teachers of religion in the schools and colleges and they, in turn, are helped by discussion of common problems in the Association meetings.

Other activities of the Institute deal with the helping of teachers in overseas posts and with the making known of vacancies, both at home and overseas. A considerable

amount of work has been done on the matter of the training of young men for the ministry. Very important is the manifestation of a desire to bring about a spirit of co-operation between the teachers of religion in the different denominations. This is illustrated by the help which was given the Oxford Diocesan Education Committee in securing a representative group of Free Church scholars to co-operate with its representatives in revising the "Oxford Handbook of Religious Knowledge." The Institute has also assisted the Extension Department of the University of London in increasing the number of Extension Courses in the London area on the subject of religion. Under the stimulus possibly of the Fourth Centenary of the English Bible, a new revised edition of the Bible in a modern form is being discussed by several committees of the Institute. Hence, within the few years of its existence, the Institute has more than justified the hopes which were held in anticipation during the long preparatory years, and it can reasonably be expected that the teaching of the Bible and religion in the future will be more efficiently carried out.

ARE YOU NOW UNEMPLOYED OR SEEKING TO RE-LOCATE?

If so you will do well to communicate with the chairman of the Committee on Vacancies: Ivan G. Grimshaw, 2757 Fairmount Boulevard, Cleveland Heights, Ohio.

Again this year this committee is planning to send to all the presidents of colleges having departments of Bible and Religion a list of the people enrolled with the committee giving a brief statement of their qualifications. (No actual names will appear; numbers being used). In case of a vacancy those qualified will be informed immediately.

A note to Dr. Grimshaw will bring you a registration blank by return mail, and insure inclusion of your record. Those enrolled for 1938 may enroll for 1939 by merely forwarding 25c in stamps to Dr. Grimshaw and indicating any additions to be made to their 1938 registration blank. All those enrolled for 1939 will appear in the Personnel Exchange column in the next issue of the JOURNAL.

EDITORIAL

Theology Versus Metaphysics

In the last issue of the Journal we began a discussion of the implications for teachers of religion of the current trend toward integration in the educational program of colleges and universities. During the period which has intervened since the Fall issue of the Journal was published, a little book has come to hand which offers several valuable suggestions.

The book is called *The Case for Theology in the University*¹ and is written by the veteran Professor Emeritus of Theology at Union Theological Seminary, William Adams Brown. He challenges the assumption of President Hutchins in the latter's *The Higher Learning in America* that theology cannot help us in finding a basis of unity for American educational life. President Hutchins' assertion is true, according to William Adams Brown, only if one interprets theology as "the science of revealed religion, understanding the word 'revelation' in the Barthian sense to mean a communication of truth by methods wholly other than those open to man in other fields of knowledge." But theology has other meanings and one of them is the philosophy of the Christian religion, "the sum of the attempts to use the clue which Christian faith provides to bring unity and consistency into man's thought of the universe." It was theology in this sense that provided a unifying principle for the university of the middle ages. And theology in this sense may provide a basis of unity for the modern university, for according to Dr. Brown there are strong indications of a revival of interest in theology.

How is theology to be restored to its place in the American university? Its function as the unifying principle of the curriculum can best be fulfilled in the department of philosophy, according to Brown. (We should ourselves add that in colleges and universities where there is a department of religion, philosophy and religion together should function as integrating factors.) But this would be true, adds Dr. Brown, only if the teaching of philosophy is revolutionized. Philosophy must conceive itself as something more than a study of its own history. It should devote itself to an understanding and interpretation of the living philosophies of modern society. Christianity is one of these. Indian philosophy—Hinduism and Buddhism—stands at the remotest extreme. Communism and Nationalism are the real rivals of Christianity for the allegiance of western man. Among these living philosophies it is the Christian philosophy which has produced and stands guardian over the values which we associate with the dignity of human life.

William Adams Brown applies his theory to three different types of educational institution. It is not hard to agree with him in the relative ease of finding a theological basis of unity for avowedly Christian institutions, such as the Catholic University in Washington. As a matter of fact, we may assume that Catholic institutions already have this basic unity. In the case of tax-supported institutions he urges simply that the Christian religion be not ignored but given a prominent place

¹The University of Chicago Press, 1938. 124 pages. \$1.50.

among the living philosophies presented to students.

It is to universities like Harvard, Yale, and Chicago that he addresses his main argument. What he says would apply equally to a number of Eastern women's colleges and many other institutions which have a Christian origin but have in the course of time become thoroughly secularized. Where is an integrating philosophy to be found for these colleges and universities? The natural place to look for it would be within the historic Protestant tradition. Yet Protestantism until the recent past at least has had no inner unity of its own. Its basic principle has been one of division rather than unity.

Dr. Brown supplies the answer by pointing to the new ecumenical movement. "Little by little there is coming into being an ecumenical consciousness which is lifting the denominations out of their sectarian limitations and helping Christians to see in the church what it is, in fact, the one supranational, supraracial, supra-class society... Here for the first time since the existence of the medieval universities we have the conditions for the emergence of a truly ecumenical theology. It remains to be seen what the university can do to use this reviving interest in the ultimate problems to fructify its own intellectual life."

Do we have in this reference to the ecumenical movement the clue to a basic unity for our secularized, privately-endowed colleges and universities? We wish that it might be so, but our better judgment persuades us that this solution is a remote one, to say the least. These secular institutions number among their students Protestants, Catholics, Jews, and in some cases Orientals, in addition to the minority who profess no allegiance to any historical religion but have substituted a secular loyalty or nothing at

all. What is said of the student population applies in less or greater degree to members of the faculty in these institutions. An attempt to reorganize the educational program on a theological basis would produce not unity but discord and conflict.

A basis of unity in our secularized colleges and universities is more likely to be found in the values commonly associated with the democratic way of life, to which Dr. Brown refers. It may be as he avers that the rights of personality the concern for truth and liberty, etc. are bound up with the Christian philosophy. Rather remarkable confirmation of this view is found in the recent utterance of Einstein:

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities immediately were silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany, had written much and often concerning the place of freedom in modern life; but they, too, were mute. Only the Church stood squarely across the path of Hitler's campaign for suppressing truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

Whether or not it be true that the ultimate validity of the values we associate with the dignity of human life depends upon the Christian view of the universe need not be here decided. These values offer a possible ground of meeting between secular and theologically-minded and a unifying principle for what are at present thoroughly secular educational institutions.

C. E. P.

THE ASSOCIATION

The Annual Meeting

The twenty-ninth annual meeting of the National Association of Biblical Instructors was held at Union Theological Seminary in New York on Tuesday and Wednesday, December 27 and 28, 1938, and all sessions were well attended. The President, Professor Mary E. Andrews of Goucher College, presided.

The Tuesday morning session opened at ten o'clock with a business meeting.

The report of the Recording Secretary, as published in Volume 6, Part 1, of the *Journal of Bible and Religion*, was on motion approved without reading.

The following amendments to the By-Laws, recommended at the 1937 meeting, were adopted: Article II to be amended so that the first sentence shall read: "It shall be the duty of the Recording Secretary to keep a record of the proceedings of meetings", omitting "to preserve an accurate roll of the members; and to report annually on the condition of the Association". By amendment of Article III, these latter points are added to the duties of the Treasurer.

The report of the Corresponding Secretary, Dr. Erminie Huntress, showed that 87 copies of the *Outline for a Unit of Bible Study* had been sold during the year.

The financial report of the Treasurer, Dr. Elmer W. K. Mould, was received and submitted to an Auditing Committee. (See the Treasurer's report as published in this issue of the *Journal*.)

The Treasurer's membership report showed a total membership of 540, including 481 individuals and 59 libraries and institutions. On motion, the report was accepted.

The Editor of the *Journal*, Dr. Carl E. Purinton, stressed in his report the fact that many members of the Association have shared in the making of the *Journal*, by serving on the Editorial Board, by contributing articles, and by writing book reviews. He referred the members to an editorial in Volume 6, Part 2, for a discussion of the relation between this publication and the *Journal of Biblical Literature*. A vote of thanks was given to Dr. Purinton for his work as Editor. Questions from the floor brought out the further points that a quarterly has proved finan-

cially feasible, and that contributions from students should be about twelve hundred to fourteen hundred words long.

A report was read from Dr. Ivan G. Grimshaw, Chairman of the Committee on Vacancies, indicating real progress in reaching the attention of college administrators. Twenty members of the N. A. B. I., 14 men and 6 women, were included in the list of persons whose qualifications, with key letters rather than names, were published in the *Journal* and sent to over 300 college presidents. Registration with the Committee costs twenty-five cents, in stamps, per year. It was voted that the report be adopted and filed, with appreciation.

A report was read from Dr. Herbert L. Newman, Chairman of the Committee on Syllabi. The 1935 revision of the N. A. B. I. *Outline* has not been revised further, but the Committee has been active in studying syllabi issued by State Superintendents of Public Instruction, and is interested in coöperation with the International Council of Religious Education.

A telegram of greeting was read from Mrs. Charles Foster Kent, and it was voted that the Secretary acknowledge Mrs. Kent's telegram and send her the greetings of the Association.

The business meeting was followed at 11:00 A. M., by the President's Address, entitled: "God's Continuing Revelation."

The program of the Tuesday afternoon session, beginning at 2:30, was as follows:

Address: "Form Criticism and the Christian Faith," by Professor Frederick C. Grant of Union Theological Seminary.

Panel Discussion: "Teaching the Life of Christ in the Light of Present Day Research."

Chairman: Professor Florence M. Fitch of Oberlin College.

Members of the Panel: Professor David E. Adams of Mount Holyoke College, Professor Virginia Corwin of Smith College, Professor Joseph Haroutunian of Wellesley College, Professor Rolland E. Wolfe of Tufts College.

At 6:30 P. M. the members of the Association had dinner together in the Seminary Refectory.

The Tuesday evening session, beginning at 7:45, had the following program:

Address: "Contemporary Literature and the Teaching of Religion," by Professor Amos. N. Wilder of Andover-Newton Theological School.

Address: "Biblical Archeology in the College," by Professor J. Philip Hyatt of Wellesley College.

Talk explaining the "Edward Robinson Centenary," by Professor Millar Burrows of Yale Divinity School.

The business session at 9:30 Wednesday morning opened with the President's report of the meeting of the Executive Council. (See the report of this meeting by the Recording Secretary, following these minutes.) Certain action grew out of this report.

It was voted to express to the International Council of Religious Education our desire to co-operate with their work, through Miss Hazel Foster and in any other possible ways; also to mention to the International Council the work done by Dr. Herbert L. Newman as Chairman of our Committee on Syllabi.

The following budget, presented by the Treasurer and recommended to the Association by the Council, was on motion adopted for the year 1939:

Assumed Income from dues, advertising, and sales of literature, on basis of 1938 experience	\$1500.00
Proposed Expenditures:	
Treasurer	\$100.00
Annual Meeting...	30.00
Midwestern Branch	45.00
Promotion	50.00
Miscellaneous	25.00
	\$250.00

Editing, printing, and distributing *Journal* 1250.00 \$1500.00
Treasurer to be authorized to assign any receipts in excess of \$1500 to the *Journal*, to permit increased size of any issue.

Dr. Joseph Haroutunian, Chairman of the Auditing Committee, reported that the Treasurer's books were in good condition and expressed appreciation of the Treasurer's labors.

Seventy-four new members, recommended by the Council, were on motion received; seven new libraries have also subscribed to the *Journal*.

The President reported the suggestion of Professor F. C. Grant that we further the effort to procure the publication of a New Testament, American Standard Version, with wide margins

for students' notes, and also the effort to have theological books from foreign countries admitted to this country free of duty. It was voted to recommend to Professor Grant that he continue the investigation of what can be done in these matters.

A report was read from Dean Albion Roy King, Chairman of the Committee on Objective Examinations announcing the preparation of a comprehensive test on the Life and Teachings of Jesus, and setting forth the advantages of objective tests and the problems involved in their formulation. The report was accepted with the urgent request that Dean King continue this work, and with the promise of members to co-operate more fully by submitting tests prepared for their own classes.

The report of the Midwestern Branch was read. It was voted that we express appreciation of the greeting of the Midwestern Branch and send a greeting to its meeting in January, and also that we send an abstract of the minutes of this meeting.

It was voted that the following proposal of the Treasurer become the policy of the Association: "Names of members who, at the time of any annual meeting, have not paid their dues for the year then ending, shall be placed upon a suspended roll. The name of any member on the suspended roll may be restored to the active membership roll upon receipt of dues for the year for which he or she is in arrears, together with advance dues from the date of restoration."

Dr. Virginia Corwin, Chairman of the Nominating Committee, offered the following nominations for officers for 1939:

President: Dr. William Scott.
Vice-President: Dr. Trude Rosmarin.
Recording Secretary: Dr. Beatrice L. Goff.
Corresponding Secretary: Dr. Erminie Huntress.

Treasurer: Dr. Elmer W. K. Mould.
Chairman of Program Committee: Dr. B. Harvie Branscomb.

Archaeological Editor of the *Journal* (an office now to be separated from that of Associate Editor): Dr. J. Philip Hyatt.

These officers were unanimously elected. It was resolved that the Association express appreciation to Union Theological Seminary for its continued hospitality.

Following the business meeting, the program of this closing session was as follows:

Address: "The Teaching of Religion in Relation to Sociology," by Professor Teresina Rowell of Adelphi College.

Address: "Sociological Emphasis in the Study of the Bible," by Professor Salo W. Baron of Columbia University.

A lively discussion followed these addresses.

MARION J. BENEDICT,
Recording Secretary.

Meeting of the Executive Council

The Executive Council met during the luncheon hour on Tuesday, December 27, with the President, Professor Mary E. Andrews, in the chair.

The first point discussed was the possibility of extending the usefulness of the N. A. B. I. through increased service of its members on committees of other organizations in the fields of Bible and Religious Education. Coöperation with the International Council of Religious Education was particularly stressed.

It was decided to suggest that next year's meeting begin on Tuesday afternoon, December 26, and run through Wednesday afternoon.

It was decided that we do not need to have membership cards. Any individuals who desire some certificate of membership may request this from the Treasurer.

It was voted that the budget presented by the Treasurer for the year 1939 be recommended to the Association for adoption.

It was voted that the seventy-four applicants reported by the Treasurer be recommended to the Association to be received as members.

MARION J. BENEDICT,
Recording Secretary.

Report of the Treasurer for 1938

RECEIPTS

From Leon A. Davison, retiring treasurer, balance reported at annual meeting
27 Dec., 1937\$ 108.43

Proceeds of loan, First National Bank, Elmira, N. Y. 295.50

Dues as follows:

Arrears for 1937	58.00	
Current for 1938	1259.30	
Advance for 1939	239.43	
Advertising	175.15	
Sale of literature	66.73	
Contributions and subsidies...	30.23	
Replacement check	2.00	\$2234.77

DISBURSEMENTS

Principal and interest loan, First National Bank, Elmira, N. Y.	\$ 298.50	
Printing and distributing Journal of Bible and Religion	1259.04	
Editors' expenses, Journal of Bible and Religion	249.40	
Treasurer's expenses	102.51	
Annual meetings	42.31	
Promotion	64.56	
Miscellaneous general expense	12.00	
Midwestern Branch	45.10	
Balance in First National Bank Elmira, N. Y.	161.35	2234.77

ACCOUNT PAYABLE

Somerset Press, Somerville N. J., balance for publishing Journal of Bible and Religion, Fall issue, 1938	\$151.82
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ACCOUNTS RECEIVABLE

Advertising, back numbers of Journal, dues in arrears	\$105.75
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BOOK REVIEWS

The Growth of Religion. By HENRY NELSON WIEMAN AND WALTER MARSHALL HORTON. Chicago: Willett, Clark and Company, 1938. xviii + 505 pages. \$5.00.

This joint work by Wieman and Horton was projected years ago when the two authors were much closer together in their thought than they are now. Coming as it does now the book is a rather strange phenomenon. Horton's theological views are well known to differ profoundly from the constructive part of this volume written by Wieman but the only indication that the authors differ at all is a very small note in fine print tucked away at the end of a long series of notes. Horton writes the first half of the book which is a masterly survey of the religions of the world. It is more than a survey as it attempts also to discover the distinctive element in high religion in the light of its history. The result is contained in this sentence: "The purpose and goal of high religion may be defined as the progressive reorganization of the world into a system of mutually sustaining activities humanly appreciated, whereby the endless growth of meaning and value is fostered." This is not the common denominator of all religious phenomena but a normative statement of the essential meaning of religion. Both authors agree on this statement. It seems a rather activist and world-accepting conception of religion in the context of the general history of religion but the chapters on each of the religions are by no means warped by the desire to derive this conception from them but on the contrary they complete the evidence to show

that there is nothing which Horton cannot describe brilliantly and sympathetically.

The second part of the book, written by Wieman, is as personal as the first part is objective. That fact keeps the book from being as useful as the basis for a course in religion as the total plan of the book might suggest. Wieman has given us the latest edition of his thought in systematic form. Much of the groundwork is familiar though never has it been put more clearly or persuasively. I doubt if there is anyone who writes more wisely or more beautifully about the function and practice of religion than does Wieman. His chapters on "The Fact of Religious Living" and "The Method of Religious Living" are superb. As always in everything that the author writes there are new statements of the idea of God. Here the emphasis is upon God as "unlimited connective growth" or upon God as "the growth of connections between activities which are appreciable." Occasionally Wieman makes a concession to Calhoun's criticisms and says that growth is the *work* of God but obviously he still prefers the statement that God is growth. There are three emphases in this book which seem to me to be marks of development in Wieman's thought. (1) There is great emphasis upon the idea that the religious way of life must be commitment to an unknown goal. Here there is a curious combination of John Dewey and the Barthians. The good which is sometimes called "the will of God" not only transcends every achievement but also every ideal. (2) He arrives by a different route at the same point that Reinhold

Niebuhr does. There is a tendency to use anthropomorphic words with which to describe God. Wieman adheres to his refusal to speak of God as personal or as mind though he is very careful to stress that God is super-personal and not impersonal. But he often speaks of the "love of God," the "fatherhood of God," and the "will of God." (3) More than in any of his other writings, so far as I know, Wieman here emphasizes that God is only one factor in the universe and that we have no way of knowing that God is the dominant factor. I know of no other writer within the Church who writes with such calmness of the prospect of the annihilation of all values in this world and who at the same time rejects personal immortality. Wieman may allow his religious insights to go beyond his strict method in describing God as supreme value and as a unified super-human actuality which should be the object of devotion but he stays very cautiously within the evidence (in fact he suppresses evidence in his contemptuous rejection of all theodicies) when he speaks of the power of God now or in the future. It is in his refusal to regard God as creator and in his extreme view of the limited power of God and not in his views concerning God's personality that Wieman departs most from the Christian tradition.

Wieman tries to relate his thought at various stages of the discussion to other points of view but he is at his worst in this effort. He deals with what he calls "Neo-supernaturalism" and Liberalism as though each were entirely one-sided with no inner tensions and with no means of self-correction. These positions serve the purpose of foils and when the argument is won they are always taken captive.

Wieman as an explorer who tries by strictly limiting himself to see how far one method can take him in order to make a contribution to the total situation, as a relig-

ious spirit of rare insight and power, and as a point of contact between Christianity and those who are under the spell of naturalistic Humanism is making a contribution unsurpassed by anyone in America. But Wieman as a polemical writer and as a crusader for a new system which becomes curiously rigid in its negations is an entirely different figure and the light he sheds is a good deal mixed with darkness.

JOHN C. BENNETT.

The Pacific School of Religion

Symbolism and Belief. By EDWYN BEVAN.
New York: The Macmillan Company,
1938. 391 pages. \$5.00.

Delivered at Edinburgh in 1933-1934, Bevan's Gifford Lectures have long awaited publication, yet without having experienced radical revision since their first delivery. The problem with which they deal is fundamental: How far are religious beliefs literal, and how far are they symbolic? Can a literal belief be stated without symbols? Are symbols mere signals or reminders, or do they actually give information about the things symbolized? After raising such questions in the first lecture, the learned author goes on to treat of typical religious symbols, especially those dealing with height, with time, with light, spirit, and the wrath of God. The remaining lectures take up special problems, such as a further treatment of literal and symbolical, symbols without conceptual meaning, pragmatism and analogy (with a lecture on Mansel's rather antiquated view), rationalism and mysticism, and the justification of belief.

This is a rich banquet, served from a large stock of historical knowledge, and brilliantly illuminated by interpretative insights. There is a relation to the problem and method of Rudolf Otto, who is frequently quoted; but the work contains much fresh material which anyone interested in the nature of religious belief will find profit-

able reading. The treatment of both height and time is novel and informing.

This book is much stronger on the historical than on the philosophical side. Bevan does well to note that the Stoics, although symbolizing God as a kind of fire, were not materialists in any literal sense, for they attributed to the Divine Fire and *Pneuma* the qualities of consciousness and wisdom. Bevan's criticism of Spengler's grouping of Hebraic-Zoroastrian religions as "Magian" is cogent (71-75). Yet Bevan himself falls into a generalization almost as crude as Spengler's when he speaks of Indian-Greek religions as monistic in contrast to the Hebraic-Christian view. There were monists in India and Parmenides was a Greek. But Bevan himself has called attention to Ramanuja and to the anti-monistic views of Plato and Aristotle. He might have added that there were traces of monism in the Gospel of John ("I am the vine"). His generalization is dubious and attaches too much importance to Neo-Platonism. In the main, Bevan's historical judgments are sound, if at times he mingles too much speculation with his history and his anthropology.

On the philosophical side, however, there is something disappointing about these lectures. They raise an important problem without grappling with it. Bevan is too easily satisfied with paradox, especially in discussing God's relation to time. Yet occasionally he contributes a philosophical insight of some real value, as when he points out the confusion attendant on the idea of time as a fourth dimension of space (107-108). A somewhat narrow range of philosophical reading and a naïve treatment of some problems (belief in angels and in immortality he seems to put on a logical parity) make it necessary for the reader to take Bevan's philosophy with a grain of salt.

In spite of its shortcomings, the book

affords a valuable background for students and teachers of religion.

EDGAR SHEFFIELD BRIGHTMAN
Boston University

A Working Faith for the World. By HUGH VERNON WHITE. New York: Harper and Brothers, 1938. x + 213 pages. \$2.00.

This book was written by the Secretary of the American Board of Commissioners for Foreign Missions and it reflects both the knowledge and the wisdom which readers have a right to associate with that responsible position. It raises the radical question of the validity of the missionary enterprise at the present, but comes out with a definitely affirmative answer. The author is certainly no blind dogmatist or mere traditionalist. He is aware of what is going on in the modern world. He is thoroughly at home in the best of modern scientific, historical, and philosophical thought, and sympathetic with it. He knows that there is no inevitable conflict between science and religion. He welcomes all the light that science and philosophy can bring. He also knows the historic religions of the world and writes a penetrating analysis of primitive, ethnic, state, and universal religions, indicating both the strength and the weakness of each. Primitive, ethnic and state religions are obviously an anachronism in a world which is inevitably, whether it will or not, socially bound together. They cannot be the universal bond which the world requires.

The modern world must have a world religion. Buddhism is inadequate because it is too pessimistic; Islam is too theocratic, too totalitarian. Christianity is a universal religion; it has a positive, optimistic faith, which leads to constructive living in this world; it has the love which binds all men together; and it allows the freedom of de-

velopment which true spirituality requires. Thus the need of the modern world today is for precisely what Christianity might give. It is a challenge to Christianity to continue to enter the door of missions, which was never open wider than today.

S. VERNON MCCASLAND

Goucher College

A Guide to the Understanding of the Bible.

By HARRY EMERSON FOSDICK. New York: Harper & Bros., 1938. xvi + 348 pages. \$3.00.

The subtitle: "The Development of Ideas within the Old and New Testaments" accurately describes both the content and method of Dr. Fosdick's treatment, by which he endeavors to lead his readers to an appreciation of the developmental aspect of Bible religion as the only effective key to its understanding. Each of the six chapters discusses one of the following "structural ideas": God, man, right and wrong, suffering, fellowship with God, immortality, setting these great themes in the perspective of history and showing the formative factors, divine and human, spiritual, sociological, economic and ethnic, which contributed to their development through the centuries. What was suggested some years ago in earlier books ("Modern Use of the Bible," "Christianity and Progress," etc.) has been finely consummated in the present volume. The author's little apology (p. xi) that perhaps "no first-rate scholar would attempt such a book" seems quite unnecessary; scholars will, happily, continue their specialized studies in larger or smaller segments of the field and to write erudite treatises on the theology (or theologies?) of the Bible, while laymen and teachers of Bible and religion will be able to profit immeasurably by this fine synthesis of scholarly results into a lucid and intelligible whole.

Realizing the difficulty of his task, the author has disarmed the critical reviewer (p. xii f.) by anticipating the risks which such a study involves and which have not altogether been avoided in the volume before us: over-simplification, the chronological fallacy, the evolutionary bias, the separation and analysis of certain distinct elements of religious progress, etc.

At certain points in the discussion the logic does move a bit more smoothly than the exact historical evidence might warrant. It is not so easy to systematize the confused biblical materials as the author sometimes suggests. We find it difficult, for example, to agree that the course of development from polytheism and tribal religion to monotheism was quite so even or well-stratified as here presented even though the full documentation from biblical materials seems so convincing. Indeed, some scholars quite recently have reopened the whole question concerning the time of arrival of monotheism in Israel. Similarly, the discussions of the idea of suffering and of immortality, both so peculiarly elusive to genetic or sequential treatment, leave us wondering if there has not been somewhat too precisely articulated an outline of development of these ideas here.

But these are academic questions to put to a book which presents so much more than a mere historical survey of the themes discussed, and which moves consistently on a high plane of ethical and spiritual values.

This book is far from being light reading. It is inspiring and instructive reading and requires constant reference to the biblical sources. It should lead directly to the very outcome which the author hoped to achieve, namely to stimulate ministers, teachers and laymen to a quickened appreciation and understanding of the Bible through a study of its major trends of thought.

A well-selected bibliography, indices both

topical and scriptural, and chronological tables, add greatly to the value of the book.

JOHN W. FLIGHT

Haverford College

The Apocrypha. An American Translation.

By EDGAR J. GOODSPEED. Chicago: University of Chicago Press, 1938. x + 493 pages. \$3.00.

Professor Goodspeed has made all Biblical scholars his debtors by this translation of the Apocrypha, which completes the American translation of the Bible. No scholar today can lay claim to any comprehensive or complete study of Biblical literature if he omits that important body of literature which bridges the Old and New Testaments. It is hoped that future editions of the Bible will include the so-called Apocrypha. All scholars know that these fourteen books were for a long time considered a valid part of the English Bible. In fact, from the beginning of English versions in 1382 up to, and including, the King James Version of 1611, the Apocrypha was included; then some Puritan groups demanded the shorter Bible, and from 1629 the King James Version began to be printed without the inter-testamental books. That later groups wanted the "Apocrypha" dropped because it was not in the Hebrew Bible has no validity for present-day scholars.

Jerome followed the Septuagint in placing the Apocryphal books (so called because they were not in the Hebrew Bible) throughout his Vulgate. Luther in 1534 separated these books and put them at the end of the Old Testament. But Luther was a scholar and saw the value in the books. And great value there is in them.

In view of the use made of the Apocrypha in the early church and in the English-speaking churches, it is amazing to find that no translation of these books has ever been made from the original until Professor Goodspeed's translation in 1938. The early

English translations were all based on the Latin; the King James Version was a revision of the earlier translations and not a new translation; and the "Revised" Version was merely a revision of the King James Version. This lack of an English translation from the original shows the extent to which scholarship has neglected this important literature. But the tide has turned. The terms "canon" and "apocrypha" have taken on newer and truer significance because of the historical and literary appreciation of the Bible. First Maccabees, for example, is much more important than Esther or Chronicles; and the Wisdom of Solomon should be studied together with Ecclesiastes. Another point should not be forgotten: the New Testament cannot be understood apart from the historical development clearly shown in this inter-testamental literature. Today also we are beginning to realize the importance of the constantly growing influence of Hellenism in its contact with Hebraism. Its climax appears in the writings of Paul, its development is seen in the Apocrypha. The next generation of Biblical scholars is bound to study and appreciate the Apocrypha and to use it in all historical work. These scholars will look back to Professor Goodspeed with ever-increasing gratitude.

CHARLES ARTHUR HAWLEY

University of Iowa

The Pharisees. The Sociological Background of their Faith. By LOUIS FINKELSTEIN. The Morris Loeb Series. Philadelphia: The Jewish Publication Society of America, 1938. Two Volumes, xxviii + 793 pages. \$5.00.

Religion is one of the most baffling subjects of historical research. Some scholars seem to have exhausted the purely religious explanations of the organic development of religions and have recourse to a variety of other phases of human civili-

zation. This procedure has a justification in the fact that religions, like all living things, are extremely sensitive to their environment and are profoundly affected by it in their development; but in the last analysis economic, sociological, political, and other cultural factors are external and do not lead us to the innermost core of religious phenomena.

Professor Finkelstein, like other modern scholars, has applied sociological methods to the study of the religious development of the religion of the Old Testament and of ancient Judaism. The one factor that he regards as fundamental in determining this development is the rural-urban conflict that appears in all advanced civilizations. No one would minimize the significance of class animosity in the evolution of the religion of Israel and of Judaism, and Professor Finkelstein has rendered a great service to biblical students through his learned, brilliant, and original presentation of the results of his investigation. Nevertheless no single formula can ever explain an organic process in all its complexity and movement: all general explanations of historical developments are based on inevitable simplification.

The main thesis of these two elaborate volumes, presented in a briefer form in the *Harvard Theological Review* (22 [1929] 185-261), is that the characteristic differences between Sadducees and Pharisees with regard to the oral law, resurrection, angelology and providence arose not from academic and theological conflicts but from social and economic factors. The conflict between "patricians and plebeians," that had such far reaching religious repercussions, is traced back by the author to the time of Samuel (representing the plebeians) and Saul (who betrayed the rural classes to which he belonged and joined the ranks of the patricians), and even earlier. The urban-rural conflict is complicated by the division of the urban population into wealthy

aristocrats (usually large land owners) and humble merchants and craftsmen (whose ideals were adopted by the shepherds of Judah). The opposite aspirations of patricians and plebeians, that crystallized eventually in the parties of the Sadducees and Pharisees respectively, inspired the literature of the Old Testament in its manifold variety. With extraordinary ingenuity Professor Finkelstein discovers in the teaching of the literary prophets echoes of their social background. Thus Amos, a Judean shepherd, voices the ideals of social equality dear to the plebeians of Jerusalem, whereas Hosea is an intensely nationalistic peasant horrified by the dishonesty of the urban population. Isaiah is the aristocrat who became the champion of the plebeians. Jeremiah passed from the point of view of a villager like Hosea (in chs. 1-4) to that of an urban plebeian, as Ezekiel did later. Nahum is the rural nationalist, Habakkuk the urban plebeian pacifist. "Haggai was the militant nationalist urging rebellion. Zechariah the traditional pacifist urging quiet and submission" (II, 506), for Haggai was a farmer and Zechariah was a city artisan. Whereas Proverbs was an aristocratic book with plebeian (Hasidean) glosses, the Psalms are mostly plebeian, except for a few Sadducean hymns like Pss. 93-99 136.

The Pharisees began as a society, among the plebeian Scribes, advocating a stricter observance of the rules of Levitical purity; combining "urban perspicacity and rural tenderness," they proclaimed "freedom to all the earth," and, according to the spiritual message of the prophets, they asserted the equality of all classes. Thus Pharisaism (the parent of Judaism, Christianity, and Islam), "became the foundation for the foremost intellectual and spiritual structure that the world has yet seen, Western Civilization" (I, 99).

Even readers who believe, like George Foote Moore (*Judaism* II, 193), that Jud-

alism (rather than the whole of Western Civilization) is the monument of the Pharisees, will find the book intensely interesting and stimulating. Many will disagree with the author on numerous points of detail, and doubt that there was at Gilgal a temple with stone images of Yahweh (I, 190), that Josiah's Book of the Law had been hidden in the temple since the days of Hezekiah (I, 437), that Hophni and Phinehas were ashamed of their Hebrew heritage like Jason and Menelaus in a later period (I, 363), that the philosophies of the Books of Job (in which the speeches of Yahweh are said to be interpolated) and Ecclesiastes are identical (I, 237), etc. For this very reason the book is an excellent tonic against the self-complacency of some students of the Bible and will force them to reconsider some of their opinions. Finkelstein's novel view that Magog is a cipher for Babel (I, 338) is attractive, even though not entirely convincing.

The work is clearly and charmingly written; it is thorough and well documented, without being dry and technical (erudite details are confined to the sixty pages of notes). The bibliographies are excellent (in spite of some omissions, like that of R. Marcus, *Law in the Apocrypha*), the indices very full (though "Ezekiel" seems to have been omitted through an oversight from the index of subjects). Perhaps the general plan of the book could have been more logical: the separate chapters are more like individual essays than like the integral parts of a well organized whole. All in all, however, the work deserves a place on the shelves of a biblical scholar's library by the side of the great books of Schürer, Juster, and G. F. Moore.

ROBERT H. PFEIFFER

Harvard University

Origins of the Gospels. By FLOYD V. FILSON. New York: The Abingdon Press, 1938. 212 pages. \$2.00.

Dr. Filson is a theological Professor who does not consider his duty done when succeeding classes of students pass from under his teaching ministry. He follows them out into their pastorates, senses their problems and keeps on at his own job of rendering service to these ministers. Dr. Filson is Professor of New Testament Literature and Exegesis. It is his business to keep abreast of the work done in that field and to contribute to it. In the present book he has performed an immensely useful service for ministers and one might add for teachers also. In a simply written non-technical book he has provided the minister and the teacher with a competent survey of the *status quo* in New Testament study. His chapter headings will indicate the scope of the book: The Minister and Gospel Criticism, The Quest for the Original Greek Text, Were the Gospels Written in Aramaic? Form Criticism, Proposed Solutions of the Synoptic Problem, The Individual Synoptic Gospels, The Fourth Gospel.

Dr. Frederick C. Grant closes his foreword thus: "It is a valuable and most useful book, and I commend it to all students of the New Testament, and to all who are interested in ascertaining how far modern views have affected either the traditional interpretation of the Gospels or the faith which they enshrine." The reviewer would congratulate the busy minister on the availability of the excellent opportunity of getting up to date on the problems connected with the study of the gospels which at present is a *hot spot* of scholarly consciousness. It is a useful piece of work well done.

MARY E. ANDREWS

Goucher College

Jesus and His Church. By R. NEWTON FLEW. New York: The Abingdon Press, 1938. 275 pages. \$2.00.
Can any justification for the Church be

found in the teaching of Jesus? Certainly Jesus centered his attention on the Kingdom. The word *ekklesia* occurs but twice in the gospels (Mt. 16:18; 18:17), and the former passage is not above suspicion. Moreover, Jesus left no plan of organization. If by "Church" is meant a definite organization, the appointment of the Twelve is too fragile a basis for the conclusion that Jesus founded the Church. Neither Jesus nor the first disciples showed a desire to break with Judaism.

Flew is aware of these facts. He is in vital touch with recent critical study. But he presents a strong argument that the Christian Church is a logical result of the teaching of Jesus. His important book builds upon the insight that the essential character of the Church is not found in organization or fixed forms of worship, but in the brotherhood and mutually helpful association of those who share a common faith and loyalty, a common worship and purpose.

The longest and most significant of the three parts of the book deals with the teaching of Jesus. It is pointed out that the Kingdom concept, while fundamentally concerned with the rule of God, inevitably implies a community. The apocalyptic framework is recognized, but it is maintained that the community life intended by Jesus is not affected by the length of the interval before the end of the world.

The third chapter contains the heart of the book. Five features of the teaching of Jesus are set forth to show that "He had in mind a community of a new kind." These are: "the conception of a new Israel"; ethical teaching which "presupposed a new community"; the conception of Messiahship; the "gospel as constituting a new community"; and the mission of the disciples.

A separate chapter presents a cautious defense of the genuineness of the sayings preserved in Mt. 16:17-19. Flew does not

defend them in their present context and grouping, but holds that if taken independently each saying can be reasonably interpreted as an utterance of Jesus. This discussion is instructive, if not quite convincing.

Part Two shows that the Primitive Church was essentially loyal to the above-mentioned five points of Jesus' teaching. An added chapter gives an instructive sketch of the gradual development of the ministry.

Part Three demonstrates that the letters of Paul, 1 Peter, Hebrews, the Apocalypse, and the Fourth Gospel all contain the same five bases for a new community which we find in Jesus' teaching.

Up-to-date documentation, indexes, and clear outline are features which increase the worth of the book for study and reference use. The central thesis, that in the face of an unresponsive Judaism the message of Jesus inevitably led to a distinctive community, is convincingly maintained.

FLOYD V. FILSON

*Presbyterian Theological
Seminary, Chicago*

The Mishneh Torah. By MAIMONIDES, Book I. Edited according to the Bodleian (Oxford) Codex with Introduction, Biblical and Talmudical References. Notes and English Translation by Moses Hyamson. New York: Bloch Publishing Co., 1937. XIII + 186 pages. \$5.00.

Maimonides, the great rationalizer and equally great believer, is known in the Christian world mainly as the author of "The Guide for the Perplexed" (More Nebuchim). In the Synagogue, however, he is celebrated and revered as the author of the "Mishneh Torah," in which the laws scattered in the "Sea of the Talmud" and within reach of a few exceptional scholars only, are collected and easily and conveniently grouped in topical arrangement. It

is self-understood that a Maimonides could not be a mere compiler or editor, and so the "Mishneh Torah" is replete with the comments, observations and original interpretations of Jewish law and teaching by Maimonides.

The biblical scholar will find in Book I of the "Mishneh Torah" much that sheds light on the innately critical spirit of Judaism which leaves free reign to interpretation within the realm of the belief in the sanctity of Scriptures. A good illustration of Jewish orthodox Bible interpretation is Maimonides' discussion of those passages of Scriptures, which describe God like a person:

"That the Holy One, blessed be He, is not a physical body, is explicitly set forth in the Pentateuch and in the Prophets, as it is said "(Know therefore) that the Lord, He is God in Heaven above, and upon the Earth beneath" (Deut. 4:39); and a physical body is not in two places at one time. Furthermore, it is said, "For ye saw no manner of similitude" (Deut. 4:15); and again it is said, "To whom then will ye liken me, or shall I be equal?" (Is. 40, 25). If He were a body, He would be like other bodies.

Since this is so, what is the meaning of the following expressions found in the Torah: "Beneath His feet" (Ex. 24, 10); "Written with the finger of God" (Ex. 31, 18); "The hand of God" (Ex. 9, 3); "The eyes of God" (Gen. 38, 7); "The ears of God" (Num. 11, 1); and similar phrases? All these expressions are adapted to the mental capacity of the majority of mankind who have a clear perception of physical bodies only. The Torah speaks in the language of men. All these phrases are metaphorical like the sentence "If I whet my glittering sword" (Deut. 32, 41). Has God then a sword and does he slay with a sword? The term is used allegorically and all these phrases are to be under-

stood in a similar sense." (pp. 34 a and b).

Dr. Hyamson is deserving of the gratitude of all biblical scholars for his workmanlike edition of the Hebrew text and the translation and annotation of the first book of the "Mishneh Torah." It is to be hoped that the other parts of the work will be published in quick succession.

Hebrew Union College Annual. Edited by DAVID PHILIPSON, ZEVI DIESENDRUCK, JULIAN MORGENSTERN, SHELDON H. BLANK. Cincinnati: Hebrew Union College, 1938. 839 pages. \$5.00.

Since 1924, the Hebrew Union College of Cincinnati has issued "Annuals" which in contents as well as in appearance are in a class by themselves. Biblical and Talmudic scholars have published the best fruits of their labor in these "Annuals" which have become the intellectual arena of the best minds active in Biblica and Judaica.

The latest volume of the "Hebrew Union College Annual" contains several important Biblical studies, in addition to articles on Talmudic topics and studies in Jewish history. The Biblical scholar will be particularly interested in Professor Julian Morgenstern's continuation of his "Amos Studies," the second instalment of which occupies 53 pages of the volume. With great thoroughness and ingenuity Professor Morgenstern adduces that "the preponderance of evidence seems to point to 749 B. C. as the first year of Jotham's regency, and therefore as the year of the earthquake. And this in turn points to the New Year's Day, the day of the fall equinox, two years before, 751 B. C., as the date of Amos' address to the people at Bethel." (p. 46).

Another important contribution is Alex-

ander Sperber's monograph of more than 150 pages on "Hebrew Based Upon Greek and Latin Transliterations," which endeavors to construct a Hebrew grammar and dictionary upon the Greek and Latin transliterations of Hebrew words in the Greek and Latin Bible versions. It would be out of place to subject Sperber's results to detailed criticism, but before accepting Sperber's rather sweeping conclusions, one should examine the possibility of *correct* and *sound-true* transliteration even nowadays when, besides the vowels and consonants proper, we also employ special phonetic signs to indicate nuances of articulation.

Among other items in the rich and varied fare of the volume should be mentioned the late Professor Israel Eitan's "A Contribution to Isaiah Exegesis;" "The Etymology of Hebrew *māl* or *mōl* on *tmōl* and *etmōl* by Joseph Reider, and, last but not least, Julius Lewy's "Lexicographical Notes."

TRUDE WEISS ROSMARIN

The School of the Jewish Woman

Revelation and Response. By E. P. DICKIE. New York: Charles Scribner's Sons, 1938. vii + 278 pages. \$2.50.

The author of this volume, "A Religious Book Club Selection," is professor of Divinity, St. Mary's College, the University of St. Andrews (Scotland). Much of the material presented in this volume was delivered as lectures on the Kerr Trust (Trinity College, Glasgow), Union Theological Seminary, New York, and other places in America. According to the author, the volume represents his attempt at a "fresh examination of basic theological principles." (p. vi).

This attempt at a reexamination of basic principles received its impetus, in part at least, from Continental theology. The author admits this, (p. vi), and the constant reference to the work of Barth, Brunner, Heim, and other Continental thinkers

buttresses his statement. At the same time, the whole modern outlook must be given some credit for this rethinking. The first five chapters are devoted, directly or indirectly, to the attempt to rethink and restate the problem of reason and revelation, the two concepts which so definitely date one's theological outlook.

The focus of the problem for Dickie seems to be the problem of assurance. Can one arrive at religious certainty, a certainty which is more than the type of probability attainable in terms of "discovery", that is, the method of rational inference from the available data? His answer in brief is that this is impossible by way of reason, but possible by way of faith in the Divine revelation which came to men in Jesus Christ. That is to say, the book examines the "pretenses" of reason, and goes back to revelational theology for its assurance.

This lack of appreciation of modern thought is evidenced by several factors. In the first place, the author's lack of appreciation of modern epistemological developments is shown by his very cursory disposal of Dewey's *Quest for Certainty*. Since Dewey insists that there is no final certainty, only probability, therefore Dewey's conclusions are probable, not final! Thus in two or three sentences (cf. p. 216) he attempts to dispose of the view that absolute truth is not possible to finite beings. But it takes more than mere logic-chopping to do that. Again, he refuses to take seriously modern developments in morals and ethics. Dean A. C. Knudson, in his *Doctrine of Redemption*, states that the attempt to discuss the sinlessness of Jesus in terms of conformity to some abstract standard must be given up, and the problem restated in terms of Jesus' loyalty to the task before him. Dickie attempts to dispose of Knudson, and modern morality, by stating that Dr. Knudson has apparently overlooked the fact "Jesus himself is the standard" (p. 256). If this is not a return to authorita-

tive ethics, one wonders what it is! Again, he states baldly that Christianity is above and beyond all claims of logic. "In Jesus we have a fact that shatters logic" (p. 247). If by logic one means a study of the methodology of correct thinking, then the author must mean that in our approach to Jesus, and presumably Christianity as a whole, reason plays no part. With the Continental theologians, we are asked to live blindly in the field of religion.

This religious "quest for certainty" apparently leaves us with a message of despair. All the work done in religious and other fields from the time men began to think must be cast aside, and for it we must substitute blind faith in one of the world's many religions.

WILLIAM H. BERNHARDT

The Iliff School of Theology

The Founding of the Church Universal.

(The Beginnings of the Christian Church, Vol. II.) By HANS LIETZMANN. Translated by Bertram Lee Woolf. (The International Library of Christian Knowledge.) New York: Charles Scribner's Sons, 1938. 432 pages. \$4.00.

This second volume in the series on The Beginnings of the Christian Church richly fulfils the promise of the first. In thirteen rapid, clear, well-organized chapters Lietzmann covers the development of the Church in the second and third centuries in Asia Minor, Gaul, Africa, Rome, Syria, and Egypt. Rapidly but comprehensively reviewing the state of the Empire, the organization of the Church, and the development of Christian literature, the writer turns to an illuminating discussion of the development of belief, and of worship, with excellent chapters on the conflict with the state and the work of the Apologists. Nowhere has this reviewer discovered a clearer treatment of the period within such brief space. And at the same time it bears the

marks of thorough scholarship, including painstaking documentation. It will be equally useful for the college student with limited background, and for the maturer scholar who desires a rapid and authentic survey based on the finest of modern scholarship. The treatment of the development of creeds and the chapter on worship are especially useful.

In the former, Lietzmann traces the simple elements of assertion about Jesus, together with their symbolic expression, which underlie the formulation of the earliest creeds, "as the echo of a custom in active use in the churches in their teaching and liturgy," developed in time into the more elaborate creedal statements. In the latter, his treatment of the observance of the Lord's Supper as formulated in the Didache and described in Justin is most interesting, especially in the way in which he traces its affinities with earlier Jewish thought. There is an excellent section here on early Christian art and symbolism.

Lietzmann's summaries of the thought of the leaders of the Church, while necessarily over-simplified in a work of such brief compass, are keen and sure. Tertullian—"The speculative problems of the Greeks never gave him a headache, and as a consequence he airily pre-empted the results of centuries of dispute when he spoke of the divine *Trinitas*—he created the word by way of translating the Greek *trias*; the Trinity was one substance and one essence and one power, and at the same time it signified the Son and the Holy Spirit as the second and third 'persons' of the triad. He liked to present readers with formulas of this kind, although they did not proceed from any inner necessity as felt by him, and were not bound up with his religious life in any way." Origen—"No matter how frequently or how profoundly he examined ecclesiastical doctrines, Biblical questions, and philosophical problems, he did it as a scholar with clear

understanding, calm judgment, and objective interest. Most deeply of all in his soul, however, there glowed a fire like the yearning of the man who, in the end, could no longer tolerate life confined to the pedestrian labour of the valleys, but who was irresistibly drawn upwards towards the pure and calm stillness of the snow-capped mountain tops, where one forgets to look at the earth but stretches toward the stars. Thus the present earth, the present time, the present world, sank away from Origen the thinker. The man who had gained Christ was freed from matter and from sin, did not need to fear that, after death, he would fall into the pains of Hell as found in the burning fire of his conscience; he would rise again out of the grave with a spiritual body composed of heavenly glory and a soul set alight by the logos, a soul which thirsted for ever higher knowledge."

The reader is impressed with Lietzmann's success in getting beneath the formal thought of these men, so often but names to the casual student, to a genuinely sympathetic understanding of their problems as men and Christians and to a sensitive estimate of their lives as speaking even more truly than their writings of the real quality of the religion which they sought in various ways to interpret.

DAVID E. ADAMS

Mount Holyoke College

The First Five Centuries of the Church.

By JAMES MOFFATT. Nashville. Cokesbury Press, 1938. 262 pages. \$2.00.

In the Foreword Professor Moffatt refers to this work as a small tapestry of history hanging from five pegs with a hundred years between each. The metaphor is an apt one. As the reader progresses from chapter to chapter, the intricate pattern of the early centuries of the Church's life are unfolded before him as one unified design, the five divisions representing stages in the progress of Christianity culminating in Justinian's reign.

The author describes the first three centuries of Church history as a long, determined struggle to gain a foothold in the Empire. A significant figure is chosen as typifying the advance made by the Church in each century, the centuries dating from about the 30's in each case. Ignatius of Antioch, the pleader for the cause of Christian unity, represents the first; Origen, who offered a Christian philosophy which compelled the State to think seriously of the Church, typifies the second; Athanasius, winning over the heretical movement instigated by Arius and thus preserving a Savior who could be worshipped in the Graeco-Roman world, is the leading figure of the third. In the fourth and fifth centuries the Church passed into another phase marked by rapidly increasing numbers and new responsibilities and perils as a result of recognition by the State. The representative persons for these two centuries are Augustine of Hippo, who presented a view of the Church in his "City of God" of momentous importance for the future of western Christianity, and the Emperor Justinian himself, who conceived the notion of the Church being supported by the strong arm of the State.

Into this framework many phases of the Church's life and thought are introduced, often with an amount of detail surprising in so brief a work. One point of importance which Professor Moffatt insists upon is that the Eastern Church was originally and fundamentally Greek and not Oriental in character as is often mistakenly supposed. As a result, the Eastern Church moved in the direction of mysticism and the Eucharist was regarded as a sacrament for the mediation of divine life, whereas in the more practical West the Eucharist was essentially a sacrifice by which forgiveness was procured. The main theological differences which have persisted in these two branches of the Catholic Church are thus traced back to their source in Greek and Roman ideology.

Not the least of the useful features of the book are the chronological tables of events at the beginning of each chapter, the secular on one side and the contemporary ecclesiastical events on the other. The readers of the book will find that these are not mere catalogues of events drily stated but that they are infused with the breath of life by the writer, who loves his subject so well that every detail is invested with peculiar interest.

Professor Moffatt has written this book for the London Theological Library under the editorship of Professor Waterhouse. From this fact it may be inferred that it is not a beginner's book. It is assumed that the readers are acquainted with early Church history including the history of Christian thought. The function of this book will be to extend and clarify the knowledge of the mature student of the subject.

In conclusion, a question may be raised in regard to the validity of the statement in connection with the Arian controversy on page 152. "But, for all the cross currents, the persistent movement which he (Athanasius) inaugurated and furthered was in the direction of essential religious truth. History confirms the mature judgment of Carlyle that 'Christianity was itself at stake; if the Arians had won, it would have dwindled away into a legend.'" One may well consider if this view of the matter is correct or if, on the other hand, the whole controversy arose from a highly artificial metaphysics, built around the conception of the Logos, which was certain to become meaningless in the course of time and to give way to a more vital expression of the Christian belief in the Incarnation.

WILLIAM SCOTT

Randolph-Macon Woman's College

Christianity and Politics. By ALBERT HYMA. New York: J. B. Lippincott Company, 1938. 331 pages. \$3.00.

In the present conflict which is being

waged between rival conceptions of government and religion it seems probable that Christianity and Democracy will either stand or fall together. They are both under attack in many parts of the world. And they have for a common enemy the forces of absolutism and secularism which have become dominant in many quarters during the last few decades. Just what the outcome will be in the next few years no one can say. But we do know that an intelligent understanding of the situation as it exists today is impossible apart from a knowledge of the historical background out of which these present day forces have emerged. So far as the relationship of church and state is concerned, this background is supplied in an adequate manner by Professor Hyma's recent book. Written by an expert in the field of Church History, it presents in a clear and concise form the most important opinions concerning the proper relationship of religion and government from the time of the Apostles down to the present day.

The book is particularly useful because of the many excerpts which are quoted from the writings of the men whose opinions are presented and discussed. In the first two chapters an account is given of the political philosophies of such men as St. Augustine, the Emperor Justinian, Charlemagne, Gregory VII, Innocent III, Aquinas, Dante, Marsilius of Padua, Pierre d'Ailly, Machiavelli, Nicholas of Cusa, and Erasmus. And in each case the author's summary is supported by extensive quotations taken from the most important writings of the respective men.

An entire chapter is given to an exposition of the political theories of Martin Luther as set forth in his famous *Address to the Christian Nobility of the German Nation* and subsequent writings. The author's high regard for Luther's political opinions is indicated in the following statement. "It is not for nothing that more books have been written about Martin

Luther than any other man since Jesus of Nazareth." p. 125. The views of Zwingli, Melancthon, and Calvin are treated in a single chapter. Calvin was, we are told, "next to Luther, the outstanding thinker that Protestantism produced in the sixteenth century." One of his greatest contributions was the development of democratic procedure in the matter of church elections. Both the Dutch Republic and the English Commonwealth were powerfully affected by his political theories.

The rise of absolutism is traced through the writings of Jean Bodin, Cardinal Richelieu, and Richard Hooker. Representative government received strong support from the Dutch Republic. The author says, "Had it not been for the rise of the Dutch Republic, it would have been exceedingly difficult for any people or organization to have successfully withstood the absolutist policies of the houses of Hapsburg, Bourbon and Stuart. Where then would John Locke have found the inspiration for the writing of his famous works on political theories?" p. 257.

CHARLES H. PATTERSON

University of Nebraska

Form Criticism and the Christia Faith

(Continued from page 17)

logical? For my own part, if you will let me close with a personal testimony, I simply cannot believe that Jesus was ever the deluded, fanatical, eventually disappointed and heart-broken Messianist that Schweitzer makes him out to be; or the monstrous, self-assured, self-deceived dogmatist that the mechanical role of Son of Man "Messiah" would require of him. A wholly different person speaks from the Gospel traditions which have come down to us, influenced though they were, at some time or other, and probably very early, by that idea.

My own feeling is more nearly that of the now oft-derided nineteenth-century Liberalism, or even that of the liberal Evangelicalism of the 1840's and 50's; and it seems to me far more probable, even on theological grounds, as well as on historical, that the Incarnation should have taken place through a "prophet" rather than through one who was only another deluded first-century false Messiah! Put the other way about, Jesus the prophet, the Teacher sent from God, seems to me not only to fit far better the actual historical situation reflected in the Gospels, but also to provide a far more probable mode of the Incarnation than any category drawn from apocalyptic Messianism. Thus historical and literary criticism (even including Form Criticism), at least as far as I am able to make out, not only does not endanger the Christian faith, but rather anchors it even more deeply and securely in the firm foundation of actual, concrete, ascertainable history—our human, but divinely guided, past, so far as it can be recovered at the present day.

POSITION AVAILABLE

The chairman of the Committee on Vacancies is in touch with a position in a women's college in the middle west affiliated with a university in a metropolitan area. An occupant is sought for the chair of Biblical Literature. The desire is for a man or woman, possessing the Ph. D. or equivalent—if a man it would be well that he be ordained—who can be a scholarly teacher, with a personality such as to win the confidence of the students in occasional chapel talks, and also capable of conducting personal conferences on important spiritual matters.

The position provides for latitude in subjects taught and opportunity for university and municipal influences.

Any member of N. A. B. I. possessing the foregoing qualifications and desirous of being considered for the position should communicate with the chairman of the Committee on Vacancies.

DR. IVAN G. GRIMSHAW
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BOOK NOTICES

Young Emerson Speaks. Edited by ARTHUR CUSHMAN MCGIFFERT, JR. Boston: Houghton Mifflin Co., 1938. xxxx+ 276 pages. \$3.00.

Ralph Waldo Emerson was a preacher in charge of a church before he became a philosopher and essayist. In this volume Professor McGiffert has made available to the reader twenty-five of Emerson's sermons belonging to this period. In the introduction the editor gives information and interpretation which make possible a sympathetic and intelligent reading of the sermons. And in the particularly competent notes he puts the reader more deeply under obligation to his own careful and painstaking scholarship. No serious student of the Concord sage can afford to miss the knowledge of the mind of Emerson in the making which this book affords. More than this, the book throws revealing light on the process by which Emerson reached the conclusion that he could best express the genius of his own mind outside the Christian ministry. The volume is characterized by vigor of thought and originality of expression. Any preacher will find tools for his own workshop in these arresting sermons. The more critical reader will find that tendency to brilliant thoughts rather than to consistent and coherent thinking which an eminent English writer declared to be characteristic of Emerson. As one of our best American critics has pointed out, Emerson was never quite able to put his deepest insights in command of his thinking. It is increasingly clear that Emerson served the purposes of an aeolian harp which turned the winds of thought which blew about the world to noble music. He lived in a time when emancipation seemed more important than intellectual security, and a noble spirit of idealism seemed more important than coherent intellectual structure. It is good to feel the quality of his eager spirit as he learns to use his wings in free and lofty flight. It is not too hard now to see how nobly he served and how sometimes unwittingly he betrayed his generation. There are intimate aspects of reserved and yet definite revelations of the man in these sermons. You feel his spiritual strength at a time of deep bereavement, you sense his eager confidence in

immortality, and you feel all the while the quality of a genuine minister who would be a true pastor of men's minds.

LYNN HAROLD HOUGH
Drew Theological Seminary

An Open Letter to Jews and Christians. By JOHN CURNOS. New York: Oxford University Press, 1938. 183 pages. \$2.00.

The thesis of this "open letter" is that Judaism's survival depends upon one condition. Jews must accept Jesus as the "Acme and apex of Jewish thinking" and incorporate him in their hierarchy of prophets. Christendom, the child of Hellenism (humanitarianism) and Hebraism (one God, the Father) faces possible destruction at the hands of the totalitarian state which denies both these sources of Christianity. A common front of Christians and Jews must be found. Curnos, a Jew, finds it in Jesus, "the greatest Jew that ever lived on earth." This argument is advanced with persuasive charm and skill and it develops many interesting facets. The author pays high tribute to Christianity in history because it "kept alive the testimony that the gospel came from a Jew" and graciously passes over the sordid story of the persecutions. In Judaism, he emphasizes the fact of its original element, the prophetic tradition, and quotes an interesting statement from Christopher Dawson: "It is very significant that almost the only original element in the thought of the new age should be the work of Jews. . . . The Jewish mind alone in the West has its own sources of life which are independent of the Hellenic and Renaissance traditions. It has seen too many civilizations rise and fall to be discouraged by the failure of humanism." In a common spiritual inheritance, the prophetic teaching of justice and love, Christianity and Judaism are to make common cause against totalitarian autocracy.

The key factor in the argument is, however, this question of the acceptance of Jesus by the Jews. It is here the argument reveals a lack of historical realism and of sociological analysis. Many who sincerely wish the author's analysis were sound cannot but raise serious questions about its validity. One can imagine thoughtful

Jews asking these questions: Can a Jew regard the "interim" ethics of Jesus as highly as those of earlier prophets who dealt directly with immediate economic and political issues? But even granting Jesus as the culmination of Jewish thought, how would that change the status of Jews relative to Christendom? Would it differ from that now accorded liberal Jews who cooperate with Unitarians and other liberals on social issues? Has the action of Rabbi Wise in taking such a position changed his status appreciably in relation to the Christian church?

One can also imagine Christians asking: Is it accurate to picture the followers of Jesus as standing solidly over against totalitarianism? Have not great groups found common cause with fascism, some with communism? Does Christian history assure us that Christians are inherently on the side of democracy and individual freedom? Does history justify the expectation that accepting Jesus as the "culmination of Jewish prophecy" will make one Christian. Has the Hindu willingness to accept Jesus as a divine son of God in their pantheon enabled Christians to make a common front with Hinduism? Much as many of us would like to be able to answer these affirmatively, the facts belie the hope. Christians are also not likely to be impressed with the suggestion that we go "back to the Jesus in the gospels" as a base for operations against the dictators. The latter can also quote scripture at appropriate times and places.

This unconvincing aspect of a sincere, stimulating book reveals the complex character of Jewish-Christian relations and the profound difficulties in their way. In spite of its limitations, the book has three values for readers of this Journal: it reveals an aspect of the contemporary mind of Judaism and an engaging, frank spirit of inquiry therein. It illustrates the limitation of a purely ideological approach to Jewish-Christian relations. It dramatizes in striking style, particularly for undergraduate reading, the character of the struggle of the liberal Jew to do something about Jesus. We can be grateful that John Cournos has done this for himself.

MAYNARD CASSADY

University of Rochester

The Conquest of Violence. By BART. DE LIGT. Translated by Honor Tracy from the French Text, revised and enlarged by the author. With an Introduction by Aldous Huxley. New York: E. P. Dutton & Company, 1938. XI + 306 pages. \$2.

Pacifists whose thinking is so shaken by events

in Europe that they are about to abandon the philosophy of non-violence, would do well to read the *Conquest of Violence*. De Ligt is no conservative. He looks for a fundamental economic reorientation in western society; he is as much concerned about the technique of achieving economic transformation as he is about the technique of achieving an enduring peace. Indeed, his book carries the subtitle, *An Essay on War and Revolution*. Yet he insists that violence is as unfitted for conflict within states as it is for conflict between them. He says, "the more there is of real revolution, the less there is of violence: the more of violence, the less of revolution." Huxley in the introduction declares, "A violent revolution does not result in any fundamental change in human relations; it results merely in a confirmation of the old, bad relations of oppressor and oppressed."

De Ligt points out that the methods of non-violent struggle have been used by many peoples and in many ages; he cites examples all the way from the early American civilizations to the modern sit-down strike. He suggests that social struggle should take such forms as refusal to pay taxes, refusal to put trade at the service of war, refusal of intellectual and moral service. In a "Plan of Campaign Against All War and All Preparation for War" he lists the types of non-co-operation which many occupational groups might follow.

"The best way to fight Franco would, no doubt, have been for the Spanish people to allow him to occupy all of Spain temporarily and then to let loose a great movement of non-violent resistance against him." De Ligt, a Dutch Sociologist, argues at length that if Hitler were to attack the Netherlands, that nation should adopt similar tactics.

Co-operation or Coercion. L. P. JACKS. New York: E. P. Dutton & Co., Inc. 1938. XVII + 153. \$2.00.

In this volume Jacks offers many trenchant criticisms of current efforts to prevent war and suggests in general outline the kind of League of Nations which he believes could keep the peace. To my mind he is more effective in his criticisms than he is in his constructive argument. He holds, to quote his own summary,

"(1) That in the present state of international morality there is no infallible method of preventing war. The utmost we can hope for, or

profitably aim at, is to render war progressively less attractive to war-makers.

"(2) That all treaties, compacts, or covenants to suppress war by a general combination of armed force endure only so long as their application is not needed and are certain to collapse in the day of performance.

"(3) That no future Covenant adopting the above method is likely to yield better results than its ill-starred predecessor, or to be anything else than the old medicine in a new bottle.

"(4) That, therefore, the League of Nations, if it is to continue, must cease to be predominantly a League of armed nations and find for itself a new direction no longer dominated by war-making considerations, leaving these latter to be dealt with by whatever agencies exist for the purpose.

"(5) That the new line of direction should aim at the creation of a common interest, at once cooperative in basis and business-like in pursuit.

"(6) That in pursuing this new line of action efforts should aim at the creation, first, of an establishment of a nucleus for positive co-operation, a nucleus likely to grow and by its growth to act as an increasing deterrent on war.

"(7) That such an enterprise, if wisely conceived, would, even in its inception, be one of considerable magnitude, and such as to challenge both then and afterwards the best talent of the covenanting nations.

"(8) That in framing the requisite Covenant to embody these aims no higher demand should be made on the altruism of sovereign political states than is customary in business transactions or contracts intended for the mutual benefit of the contracting parties."

Jacks is nowhere more emphatic than in his insistence that the future League of Nations must not make war on member states; he maintains that "an international compact of some kind will be necessary. But whatever form the compact may take . . . the fulfilment of it will depend in the last resort on the good faith of the parties and on nothing else."

The book is eminently worth the time of the man who is looking for constructive thought on the problem of war.

JOHN PAUL WILLIAMS

Massachusetts State College

Helen Keller's Journal. Garden City, N. Y.: Doubleday, Doran & Company, Inc., 1938. 313 pages. \$2.50.

My Mind a Kingdom. By GEORGE THOMAS. New

York: E. P. Dutton & Co., Inc., 1938. 294 pages. \$2.50.

These two books have a number of things in common. Both are genuine diaries. Each represents a year from the life of its author. Both books tell a gripping story of the triumph of the human spirit over physical handicap.

Helen Keller needs no introduction. These entries from her diary belong to the year following the death of her teacher, Anne Sullivan Macy, on October 20, 1936. The first entry is dated November 4, 1936, aboard the S. S. Deutschland, en route for England and Scotland, where Helen Keller and her companion, Polly Thomson, sought time and opportunity for the adjustment made necessary in their lives. Grief for the loss of Helen Keller's teacher runs through this book as an undertone, but the diary closes on a courageous note, with Miss Keller and her companion bound now for Japan on an errand of service to the blind of that country.

George Thomas is one of four in a family of seven who are hopelessly crippled by a progressive muscular disease. So far as physical movement is concerned, his life is largely restricted to the four walls of a single room. He has found, however, a kingdom of the mind. This diary is an honest portrayal of the day-by-day life of individuals facing obstacles which might well occasion a mood of despair. While periods of mental depression are frankly described, humor and gayety are much more characteristic of the volume as a whole. The author is one who has made terms with life and is not lamenting the conditions under which it must be lived. That the author should have been able to write his *Tenement in Soho, Neighbours*, and now this journal is an almost incredible achievement.

If religion be defined as an affirmative attitude toward life, then both of these journals are profoundly religious books.

CARL E. PURINTON

Adelphi College

The History of Israel: Its Facts and Factors.

By H. WHEELER ROBINSON. New York: Charles Scribner's Sons, 1938. 262 pages. \$2.25.

The History of Israel, written as a companion volume to Dr. Robinson's *The Religious Ideas of the Old Testament*, is intended as an introductory text-book covering the whole field of the history and at the same time demonstrating the thesis that Israel's history, like its religion, exhibits the path-

way of divine revelation which culminated in Christianity.

With penetrating insight and an admirable faculty for succinct summarization the author has shown throughout the volume the underlying philosophical fabric with which Hebrew history is bound together, and in his last chapter he discusses "Israel's Contribution to the Philosophy of History."

The chief virtue of the work as history is its extraordinarily clear organization and summary analysis of movements and events. In nine relatively short chapters are related the significant facts and factors concerning "The Land and the People," "The Exodus and the Settlement," "The Early Monarchy," "The Northern Kingdom," "The Southern Kingdom," "The Exilic Period," and "The Jews under the Persians," "in the Greek Period," and "Under the Romans." Proper balance of archaeological and literary evidence is seen, for example, in his arguments for placing Ezra's work after that of Nehemiah, and his excellent facility in summary comparisons is exhibited in his discussion of the characteristics of the Northern and Southern Kingdoms. The author's position is definitely conservative in accepting the Biblical date of the Exodus, in his emphasis on the contribution of Moses, and in his use of most of Ezekiel as contemporary evidence.

The volume is a splendid introductory textbook for more mature students and a good guide for those with some familiarity with the subject. A very select bibliography, chronological lists of kings and imperial background events, and complete indices provide supplementary aids, though at least one map would have been desirable.

CHARLES F. KRAFT

McKendree College

John Wyclif and the English Bible. By MELVIN MACYE CAMMACK. New York: American Tract Society, 1938. xiv 289 pages. \$1.75.

The Bible, it appears, is having a revival of interest in many quarters. One of the factors in this revived interest is the light that has come about through archaeology and another is the increased light that is being shed on the story of the Bible's transmission. The volume under consideration belongs in the latter category.

The author has attempted in this book to discover the exact contribution which John Wyclif made to the development of the English Bible. Why is this of any importance? It is important

for two reasons. First, it is interesting and illuminating to know both what has been the influence of Wyclif's Bible on the stream of later English versions, and second, the extent of the influence of Wyclif himself on the version that bears his name. There has been no unanimity of opinion among scholars on either one of these questions. Mr. Cammack has made a most careful study of all phases of the problem and of Wyclif's connection with the English Bible.

In order to make his work of permanent value, the author studied all of the pertinent data that are accessible. This included a study of Wyclif's sermons and tracts, Wyclif's Bible (so called), Tyndale's New Testament, Jerome's Vulgate, and the studies of Workman, Trevelyan, Innis, Fernald, Lechler, Miss Deanesly, and Miss Paues. The volume contains critical comparisons between the Vulgate, the translations of the Vulgate which Wyclif made, Tyndale's New Testament, and Wyclif's own Early and Later Versions. The conclusions which the author of this volume has reached are based upon these comparisons.

The volume falls into two parts. In Part One there is a consideration of Wyclif's life as it fits into its national and international environment, the characteristics of the English language in the Fourteenth Century, and Wyclif's relationship to the translation of the Bible into English. In Part Two we have brought together for the first time in collected form, Wyclif's own Bible translations. This fact alone is enough to commend the volume to all who are interested either in Wyclif himself, or in the story of Bible translations.

The book is very attractive in form. The author has written with the sure hand of a scholar and with a clarity that makes it possible to read it with both interest and profit.

FRANK GLENN LANKARD

Brothers College, Drew University

The Literature of the English Bible. By WILBUR OWEN SYPHERD. New York: Oxford University Press, 1938. 230 pages. \$2.00.

The purpose of this book by a Professor of English at the University of Delaware is to provide adequate material for intelligent study of the Bible as a part of English literature. It lays no claim to originality, nor to independent study of primary sources, but presents what the author believes to be "the most reliable information and

the most authoritative critical opinion." (There is generous acknowledgment of indebtedness in the preface, bibliography, and footnotes.)

In the introductory section, the necessary general information about the Bible is given—its contents, composition, transmission, translations. Then follow the Old Testament books, grouped for literary study as "historical-biographical narrative, short-stories, writings of the prophets, poetry, and essay." Each book has brief separate treatment, so that the whole is compressed within ninety pages.

The inclusion of the fourteen books of the Apocrypha is a welcome and unusual feature in a brief handbook of this character. The New Testament writings are considered in the customary classification of gospels, acts, epistles, and Revelation.

There are eight appendices, covering such diverse material as a chronological table of Biblical history and literature, and a selected list of works in English and other literatures parallel to the Biblical in theme or type. A suggestive bibliography and a full index complete the equipment this book provides the lay reader.

One may question whether the treatment is not too concise but Dr. Sypherd has done well what he undertook. He presents with effective succinctness the fairly assured results of critical study, but suggests that the varied possible interpretations and explanations of the Bible "lose their interest in the bright light of its splendid literary value." He does not quote from the Bible, except to illustrate poetic forms; he sends his reader to the Bible itself, to the King James version, convinced of its surpassing and lasting beauty.

FLORENCE MARY FITCH

Oberlin College

The Historical Background of the Bible. By J. N. SCHOFIELD. New York: Thomas Nelson and Sons, 1938. x + 333 pages. \$2.50.

The author's aim is to present the background of both the Old and the New Testaments, and to give an account of archaeological discoveries which throw light on the Bible story describing the rise and fall of the Jewish people. Chapter I is a well written introductory account of "The Geographical Background." The subsequent material is arranged in three divisions, called "Books."

Book I, "The Beginnings of the Story," comprises three chapters dealing with the patriarchal age. I regard this as the best part of the book. Chapter IV, "The Making of the Nation," is very good. One commends especially the balanced discussion of the possible dates of the exodus.

Book II on "The Growth and Decline of Political Power" covers the period from the conquest and settlement of Canaan to the downfall of the two Hebrew kingdoms, in four chapters. Book III, likewise in four chapters, summarizes the history of the Jews after the exile. The Greek period, from Alexander's conquest through the Maccabean kingdom, is counted worthy of two of these chapters, which is well, perhaps, for it is an important and none too well known period.

Chapter XII, "*Pax Romana*," in 30 pages, is all there is that has to do with the New Testament. It is cursory and disappointing. In fact, the latter part of the book lacks the interest and strength of the first. The last two chapters could be omitted and they would scarcely be missed; what you would then have would be a book on Old Testament history.

Interspersed throughout the book are plates (forty in all), which are clear, interesting, and valuable. But one wonders what possessed author and publisher to insert a map of the "Sinai Peninsula and Canaan Illustrating the Exodus" in chapter 12, 220 pages away from the material it supposedly illustrates, and in the same chapter (*Pax Romana*, dealing with the first century, A. D.) is a map of "Palestine Showing the Seats of the Twelve Tribes in the XIth Century B. C.," 200 pages out of place. The concluding chapter (a sort of appendix) on "Palestine in the Twentieth Century A. D." is adorned (three pages from the very end of the book) with a map of "Asia Minor, Assyria, Babylonia, Etc., Illustrating the Probable Route from Babylon to Jerusalem," meaning, of course, the return of the exiles in the sixth century, B. C.

Here and there some astonishing errors greet the eye. For example, on the opening page the Dead Sea is 2,600 feet below ocean level; it is only 1,300. On page 141, one of the two mosques in the temple area in Jerusalem is "El Ahzar;" it is "El-Aksa," for El-Azhar is in Cairo, Egypt.

Since the author's announced purpose was to give an account of archaeological discoveries which throw light on Bible history, one is surprised that he disregarded C. J. Gadd's cuneiform tablet and its bearing on the relations of Necho and Josiah at Megiddo; it would have changed his interpretation of the situation. (pp. 191f).

At another point the author's interpretation raises a smile.

The book is interesting and readable, and is useful for collateral reference. Its almost complete lack of specific Bible references greatly reduces its usefulness to the undergraduate student.

ELMER W. K. MOULD

Elmira College

Bible Religion. Its Growth in the Scriptures.

MILLAR BURROWS. New York: The Abingdon Press, 1938. 91 pages. 50c.

We have here a pocket edition in flexible linen cover of a graphic, succinct, and highly readable survey of the religion of the Bible in its progressive development from Abraham to Jesus and his apostles. Each period and phase in the historical movement stands out clearly; and the treatment is based upon the generally accepted results of Biblical research. The author is one of the outstanding Biblical specialists; and it is gratifying that he deems it his duty to bring his learning to the service of our young people in the churches. It is only a thoroughgoing scholar who can condense so vast material in so small a space. The subject matter, the form and the price, all conspire to make this a popular book.

ISMAR J. PERITZ

The Book of Psalms. A Commentary. By SOLOMON B. FREEHOF. Cincinnati: Union of American Hebrew Congregations, 1938. 414 pages. \$2.50.

This very attractive volume is the first of a projected series of commentaries on Old Testament books. It represents a new venture designed to furnish both a scholarly and a popular interpretation for the general reader. It is "not written as a contribution to the scientific study of the Psalms" but aims to "simplify the thought and interpret the more difficult passages." The translations are those of the English text of the Jewish Publication Society's (1917) edition of the Bible. The notes include rich selections of traditional Jewish commentary from the great medieval rabbis, especially Rashi, Ibn Ezra and Kimchi. This latter feature should be of educative value to Christian readers, helping them to appreciate the type of comments made by these early students of the Psalms.

A brief introduction, additional prefatory comments on each of the "five books" and short statements before each Psalm, serve to set forth some critical aspects of the study of the Psalms, the nature and form of Hebrew poetry and the use and influence of the Psalms on Jewish and Christian religious life.

Attention is also directed, throughout the commentary, to permanent ethical, religious and literary values in the Psalms.

The Christian reader will miss any reference to Messianic interpretations of Psalms, even though rabbinic and midrashic (and not only Christian) commentators did occasionally indulge in such

interpretations. Absent also are references to immortality or life after death in the Psalms (but note the comments on Pss. 6:6 and 49:16—Heb.—in the latter of which is cited Kimchi's opinion that reference is here to immortality.)

The commentary should be read with interest and benefit by a wide circle of those who love the Psalms, and it is to be hoped that the reasonable price asked for this pleasing volume, as well as the intrinsic merit of its content, may achieve this result. Succeeding volumes in this series will be awaited with special anticipation by those who have seen this first one.

JOHN W. FLIGHT

Haverford College

Life of Christ. By HALL CAINE. New York: Doubleday, Doran and Company, 1938. xxi + 1310 pages. \$3.50.

This voluminous *Life of Christ* by the popular Manx novelist who died in 1931 is of interest not for any original contribution that it makes to the well-informed student of Christianity, but because it represents a serious attempt of a devout seeker to discover the historical Jesus.

Because of the numerous repetitions, the large amount of irrelevant material, and the many inconsistencies that occur, the book is unnecessarily long and needlessly disconcerting. One wonders why, in a book presumably dealing with the Jesus of history, two hundred and fifty pages should be devoted to a discussion of the history of the Hebrew people. Similarly, the last two hundred and thirty pages are devoted to a discussion of the various doctrines that developed around the person of the risen Christ in the years following his death.

The liberally minded will find himself in general agreement with the policy of interpretation which the author adopts, as set forth on page 424:

"what is left to the biographer of Jesus is the duty of fixing clearly in his mind the character of Jesus as revealed by the Gospels taken together, and then to reject whatever they contain which conflicts with that clear conception." However, neither the liberal nor the conservative will accept all the conclusions to which this policy leads the author.

This book will doubtless call forth much criticism from all groups of Christians. However, if it is read in the same spirit of honest seeking with which the author apparently approached his task of investigation, it will serve a useful purpose in provoking thought and discussion of problems in

connection with the life of Jesus on which there will probably never be general agreement.

FRANKLIN I. SHEEDER

Ursinus College

The Doctrine of the Work of Christ. By SYDNEY CAVE. Nashville: Cokesbury Press, 1937. 317 pages. \$2.50.

Why Did Jesus Die? By J. G. RIDDELL. New York: The Abingdon Press, 1938. 221 pages. \$1.50.

Principal Cave's is a textbook. He is convinced that there never can be a final theology, but that revelation, which is known only as it is experienced, must express itself in the categories of a particular age and place. Hence the need of restating the doctrine of the Atonement.

Ample space is given to an exposition of the New Testament data in the light of the most modern exegesis. The survey of the history of the dogma is accompanied by extensive quotations from the author discussed. This is a highly valuable element, as is also the bibliography.

In the last chapter, *An Approach to the Doctrine of the Work of Christ*, Principal Cave sets himself to what he considers the task of theology, namely, to restate the doctrine in the categories of our age. But he offers nothing new. Nevertheless, there is new material in a better understanding of the sacrificial system of the Old Testament which waits to be utilized.

An unfortunate misprint on page 292 calls Luther's great hymn *Ein feste Berg* instead of *Burg*.

But as a summary of present-day thought on the Atonement, Principal Cave's book is of great value and not easily duplicated.

Professor Riddell's book is a simpler treatment. He seeks to re-examine the question from the point of view of individual belief or what he terms "evangelism," and from the point of view of its appeal to the non-Christian world or what he terms "missionary-theology." It is the author's firm conviction that the "message of the Cross is vital both for the building up of the believer's faith, and for the spreading of Christian truth throughout the world." The author holds that the Atonement is the revelation of Divine Love—the Fatherhood of God—which was the center of Christ's preaching and living. This must be the preacher's emphasis.

The book is altogether Barthian. The objection to Anselm's theory is not its commercialism but that it is based on reason, which is the unpardonable sin of Barthianism.

There is the warmth of conviction in the discussion which is pleasing and commendable. It

also, as the previous book, adds nothing new to the discussion; but it is a good but briefer summary of current views.

ISMAR J. PERITZ

The Right to Believe. By J. S. WHALE. New York: Charles Scribner's Sons, 1938. 132 pages. \$1.25.

This book is "a brief but comprehensive view of the Christian religion in eight chapters." The substance of these lectures was given to conferences of Christian leaders at Northfield, Princeton, and elsewhere. The title used in England—*This Christian Faith*—was less misleading. The book is definitely evangelical, homiletical even, rather than philosophical or theological. The style is pleasing, vigorous, apt in allusion and quotation. Its method is iteration rather than systematic reasoning. Current concrete problems of living are stated, and their blanket solution is ever the old-Gospel answer. Supernaturalism is the keynote. "The genius of Christianity lies not in the legalism of a code nor in the moralism of ethical endeavour, but in the sovereign grace of God which makes that endeavour possible and fruitful. The life of ethical endeavour is inevitably involved in the gospel of grace."

Human nature is radically corrupt and salvation must come from the transcendent God. In Christ upon His cross the Eternal Word of God was spoken, and the redeeming Act was done. Christ's incarnation, death, resurrection, and return are God's glorious assurances for our redemption. The Church attests His resurrection, continues His incarnation, and provides community for our spiritual loneliness. In the world we can only be Christian by divine and supernatural grace. Man is a pilgrim here. God will wind things up at last and establish His divine society "beyond history." The right to believe rests at last not on reason but on revelation and commitment. The will of God is known through Scriptures, the Church, and the Inner Light. Only the importunate souls can appropriate God's grace and win eternal salvation.

HORACE T. HOUF

Ohio University

Varieties of Christian Experience. By SVERRE NORBORG, PH. D. Minneapolis: Augsburg Publishing House, 1937. x + 289 pages. (Second edition.) Price not listed.

Thirty-five years after the publication of William James' epochal *Varieties of Religious Experience* appeared this volume by Dr. Sverre Norborg dealing with the "Varieties of Christian

Experience." The volume's jacket bears high recommendations from men as diverse in outlook as J. R. Oliver, A. C. Knudson, Canon Streeter, and Lloyd C. Douglas.

While the author begins his prelude by lauding the great contribution which William James made through his Gifford Lectures, the very difference in title between those lectures and Professor Norborg's contribution provides the key to understanding the task which Dr. Norborg has set for himself. While William James was willing to consider "The Varieties of Religious Experience," Dr. Norborg makes it plain that he is interested in "The Varieties of Christian Experience." His lectures "raise the problem of the *psychic uniqueness* of Christian experience."

It is the author's profound conviction that the psychology of religion ought not by any dogmatic or *a priori* methods to attempt to huddle Christian experience away into a jungle called religious experience. It is therefore Dr. Norborg's purpose to go openmindedly to religious experience as it expresses itself. The value of this, he contends, is the fact that the structure of Christian experience is clearly traceable throughout all its varieties.

To the mind of the reviewer it is just at this point that Dr. Norborg evidences a dogmatism which mars his whole book. For despite his claim of a thoroly scientific approach, the statement with which he buttresses his technique is more the product of a way of belief than of full scientific accuracy.

Is it fair for one seeking to be scientific to declare that a vital ministry can never be adequately performed by those who do not recognize the reality of God, sin, repentance, conversion and Christian faith? Despite a challenging argument brought to a close by a brilliant summary, the book falls far short of its intended goal.

Thy Kingdom Come—But Not Now. By MARGARET SLATTERY. New York: Harper & Brothers. xi + 208 pages. 1938. \$1.50.

"Thy Kingdom come; thy will be done, on earth as it is in heaven." Who has not stood as a member of a congregation when these words were glibly rolling off the lips of members of that congregation? What would have happened if that for which they were so throatlessly mouthing had taken place? Would not most members of that congregation have been in need of restoratives, if the Kingdom of God had become a reality in their midst?

It was perhaps because Margaret Slattery had experienced just such lip service that she was

challenged to write this book with the arresting title: "Thy Kingdom Come—But Not Now."

The procrastination of so-called Christians in making real this petition of the Lord's prayer is the central theme of her book. How tellingly she deals with the ideal life and ideal community as visualized by the average Christian. How wonderful it would be if this utopian condition were already attained, but, declares Miss Slattery, look first at the grim realities of life as it is which stand in grim contrast to the ideal.

The book has none of the familiar phrases nor any of the customary vocabulary of a book about the Kingdom of God. It deals with people not as psychological problems, but merely as people, "caught in the bewildering cross-currents of this bewildering day and not able to do much about it."

However, let no one think that the author is content merely to state what might be in contrast to what is. The latter part of her book is devoted to a discussion of the means by which the good intentions of individuals may find channels for the expression which will result in a social conscience.

This is a *must* book for every minister and every one engaged in presenting courses in Bible and religion.

IVAN G. GRIMSHAW

Cleveland Heights, Ohio

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